1640

2 . 3 . 21 T.F. Torrance.

SCS #1187

LORD BISHOPS NONE OF THE LORD'S BISHOPS.

OR

A SHORT DISCOVRSE,

WHERIN IS PROVED THAT PRELATICALL JURISDICTION, IS NOT OF DIVINE *Institution*, but forbidden by *Christ* himselfe, as Heathenish, and branded by his Apostles for *Antichristian*; wherin also sundry notable passages of the Arch-Prelate of *Canterbury* in his late Booke, Intituled, *A Relation of a Conference*, &c. are by the way met withall.

MATH. 20. 25, 26.

Iesus said to his Disciples, ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise Authority upon them: But it shall not be so among you: But whosoever wilbe Great among you, let him be your Servant.

1 Joh. 2. 18, 19.

Even as there are many Antichrists: They went out from us, but they were not of us.

BERN.

Prælati Pilati: non Pastores, sed Impostores.

Printed in the Moneth of *November*, 1640.

TO

THE HIGH AND HONOVRABLE

COURT OF PARLIAMENT, THE NOBILITIE AND GENTRIE NOVV

Assembled in both the Houses, *Grace, Mercy and Peace be multiplyed.*

MOST *Noble Senare, and right worthy Pattiots, who both feare your* GOD, *and honour your King; He who truly honours you, and dayly prayes for a blessed successe of this your Meeting, humbly presents you here with a Cause, which well weighed in your matureſt judgements, may prove one of those greateſt Parliament Buſineſſes, which your moſt pious and prudent thoughes and Conſultations are taken up withall. When you have peruſed this short Diſcourſe concerning* Prelaticall Authority, *whence it is, and if it shall appeare by cleare evidence of Scripture, juſtly compared with their Prelaticall properties, and practiſes, that they are the Seed of* Antichriſt, *the* Myſtery of Iniquity; *a more then Heathenish* Tyranny *over Soules, bodies, and eſtates; a meere enmity (but under the veile of Hypocriſie) againſt* Chriſt, *againſt his Word, againſt his Miniſters, againſt his People, and the Salvation of their Soules; yea againſt the peace and proſperity of Civil States, by their Factious and Seditious practiſes, and the like: Your Wiſdome, your Piety, your Zeale for* GOD, *your Love to* Chriſt, *your Loyalty to your King, your tender compaſſion towards your poore Country, your Chriſtian care of your own Soules, and of your Poſterities, will all of them call and cry for a ſerious Conſultation, and a ſpeedy reſolution what is to be done herein, as you*

shall apprehend the Prosperity, or Calamity of this whole Church and State, and the happy or miserable issues of Parliaments to depend upon it. A word to the wise. What I would further say, I will turne into continuall Supplication to the Great President of Councels JESUS CHRIST, *that he will send his Spirit of Wisdome and Vnderstanding, the Spirit of Councel and Might, the Spirit of Knowledge, and the Feare of the* Lord: *that Antichrists throne being quite cast out, and* Christs *alone set up, the King may be established in perpetuall Peace and Prosperity to himselfe and Royall Posterity, 'till the coming of Him, who shall put an end to Times and Kingdomes; and with whom all that truly serve him here, shall raigne for evermore.*

Your Honours and Worships

faithfull Orator till death.

LORD

LORD BISHOPS, NONE OF THE LORDS BISHOPS.

Chapter I.

Of the State of the Question: *Whether Bishops be* de jure divino, *of divine Authority?*

OF *Bishops*, or *Episkopoi*, Episcopi, so called, so commended in Scripture, we doubt not, but they are *de jure divino*. But what are those *Bishops?* Not *Diocesan Lord Bishops*, so commonly called. For of such we no where read of in Scripture; as we shall fully prove anon. But those, whom the Scripture calleth *Episcopos*, are *Presbyters*, or *Ministers of the Word*, lawfully Called, and set over their severall Congregations respectively. Such onely are *Bishops jure divino*. But as for such, as are *Katagrestikoes*, abusively styled *Bishops*, to wit, *Diocesan* or *Lord Bishops*, there is not so much as any one footstep of them in the Scripture. And therfore as these have not the true Nature and Calling of a *Scripture-Bishop*: So neither ought they to usurpe the Name and Title of *Bishop*. But as they are of *humane invention* and *institution* onely, yea of *humane presumption* (as old Father *Hierome* saith) and not of *divine Institution*: So let them be known by such Titles onely

onely, as man hath given them, as namely *Prelates* &c. *Prelati*, or *Prelates* are so called, because they are *preferred*, or rather preferre themselves before and above others, that are GODS Ministers. And thus they participate of the *Prelacie* of the
* 2 *Thes.* 2.4. *Great Antichrist*, who is that * *ὑπερεὶρομενος* (as the Apostle styles him) *he that exalts himself, above all that is called God.* He is also called in the same place *ὁ ἀντικείμενος*, that *Adversary*, called by *Iohn*, *ὁ Ἀντίχριστος*, that *Antichrist*, to wit, that *Adversary* against *Christ*. And agreeable hereunto is that other Title of *Prelates*, namely *Antistes* in the Latine, which they interpret *a witnesse*: but it may rather be derived from the Greek; *Anti* is not a Latine Preposition, but Greeke, and signifies *against*. So as *Antistes*, is one that stands against; and it may answere to *Antistasiastès*, one of the adverse Faction, or on the *contrary side*, as all *Prelates* are *Antistasiastai*, *adversaries against Christ*, or *Antichrists*, which you will; as will further appeare. But we will content our selves with the Title of *Prelate* in this our whole insuing discourse, as being none of the *Scripture-Bishops*.

Now concerning *Prelates*, the learned *Papists* themselves are not, cannot be resolved, that they are *jure divino*, of *divine institution* immediately, but onely at the most mediately, deriving their Prelacie from the Pope, as all his Canonized Saints doe their Saint-ship; saying, that the Pope hath his Supremacie *jure divino*, both as *Christs* Vicar, and *Peters* Successor: but all *Prelates* derive their Prelacie from no further a Fountaine, then the Pope, as from the well-head, or the Head of the Hierarchicall body, which gives them their lively motion, as the Head to the naturall members. This very point of Prelaticall Jurisdiction was canvased and controverted in the Councel of *Trent*, and held by some learned there, to be but *jure Pontificio*, by Pontifician Authority resident in the Pope: whom therefore they call *Patrem Patrum*, the Father of Fathers, as being the Father of the whole Paternity of *Prelates*. And our *Prelates* of *England* may remember, that till *Hen.* 8. cast the Pope out of *England*, the *Prelates* held all their Jurisdiction from the Pope, and their Authority was but translated from the Pope, to the King, So as passing from one man to another, it was meerly *humane* still. And the great Primate, the now Champion of the Church of *England*, as he beares himselfe in his late Book (his *Relation of the Conference*) confesseth thus much, *That among these* (to wit, ‡ *Bishops* in their severall Dioces, as there he names them) *there was effectuall subjection respectively grounded upon*

Histor. Concilii Trident.

‡ *Conference pag.* 176, 177.

upon Canon and Positive Law in their severall Quarters. Where by effectuall subjection he meanes subjection of the Prelates in every Province to the Arch-Prelate, or Primate: then he confesseth, that Archiprelaticall Iurisdiction is grounded upon Canon and Positive Law, and so consequently not upon the Holy Scriptures, as being jure divino. And thus much he confessed in open Court at the High Commission at Doctor BASTWICKS Censure, that no one of the Apostles had Iurisdiction one over another; and so consequently not an Arch-Prelate over other Prelates, jure divino, but onely jure Canonico, & Positivo, by Canon and Positive Law. Arch-Prelates therfore have no Iurisdiction by divine Institution. Or if he meane it of subjection of Ministers in every Diocese to their Prelates respectively, that this also is grounded upon Canon and Positive Law: though so he should say truly, yet in so saying, he should contradict himselfe, as where he saith elsewhere, That Christ thought it fitter to governe the Church (universall) Aristocratically by diverse, rather then by one Vice-Roy. As much to say, rather by many Popes, then by one. And this (saith he) I beleeve to be true. So as he makes it an Article of his Faith, That Prelates are jure divino. Yet but a little before in the same page, it is not certaine that the whole Militant Church is a Kingdome: for there are no meane ones (saith he) which thinke our Saviour Christ left the Church Militant in the hands of the Apostles, and their Successors, in an Aristocraticall, or rather mixt government, &c. So as what others, and those no meane ones Thinke, the Prelate beleeves. And the Government, which some thinke, and he beleeves to be Aristocraticall, he understands to be Prelaticall, which (saith he) is Aristocraticall, or rather a mixt Government. What meanes he by a mixt Government? Namely, partly Aristocraticall and partly Monarchicall; for of those two he there speaketh. His meaning then is, that a Prelate is in part in Monarch. But where doe we find that Christ thought it fittest to Governe his Church by Prelats, that the Prelate is so confident to beleeve it? It seems he is one of Christs Cabinet Counsellors, that he is so intimately privie to his thoughts. For surely Christ hath no where left the impression of any such thought of his in his written word. But I suppose the Prelate doth but presume so, or charitably beleeve Christ thought so. Me thinks he should not so beleeve it, as to write upon it, I beleeve this is true. But thus (I say) this faith of his overthrows the credit of his former Saying, That Prelates with their effectuall Subjection, are grounded upon Canon, or Positive Law, and so have no Authority from Christ (as the Prelate a little before affirmeth)

Conse. pag. 200.

Confer. pag.

affirmeth) of what force is his *Canon*? For there speaking of the Pope he saith, *Nay out of all doubt, 'tis not the least reason, why* de facto, *he hath so little successe, because* de jure *he hath no power given.* But how then is it, that some few * pages before he saith, *that some one must be* Ordine Primus, *to avoyd confusion*? and he speakes there of the *Romane Prelate.* It is then of *necessity*, that there must be *one* Ordine Primus *to avoyd confusion* in the *Catholick Church Militant* (which elsewhere he makes to be *visible*, and *Hierarchicall*, or *Prelaticall*) then did not *Christ* leave so much expresse in writing, but to *Canon* and *Positive Law*? But perhaps *Christ thought it best*: and the *Prelate* so *beleeves.* Thus we see here is nothing, but Riddles, Ambiguities, and Contradictions, or Enterfeerings with our *Prelate.* What course then shall we take for a cleare resolution of the Question, *That Prelates* (as themselves affirme) are *jure divino*? Certainly, if they be *jure divino*, they must shew good proofe for it in the written *word of God.* And to this Rule we must hold them, and to this onely. For it were to tread an endlesse maze, to goe about to prove a *Divine Title*, or *Authority* out of the Volumes of *humane writings*, or *Ecclesiasticall Histories.* They can tell us *de facto* what hath been: but that *Prelates* are *de jure divino*, that we must search for in the Sacred Records of Divine writ. If there we find it, well and good: but if there it be not, but the contrary: then all *humane writings* are in this point to be rejected, as of no credit, or value. Come we therfore to the Scripture, which will clearely tell us what *Christ thought* of this matter.

* *Confer pag.* 183.

CHAP. II.

Wherein is proved, *That* CHRIST *expresly condemneth all* Prelacie, *or* Hierarchie, *as flatly forbidding it to his* Apostles *and* Disciples.

MATH. 20. 29, &c. *Then came to him the Mother of* Zebedees *children, with her Sons worshiping him, and desiring a certaine thing of him. And he said unto her, what wilt thou? She saith unto him, Grant that these my two Sonnes may sit the one on thy right hand, and the other on thy left in thy Kingdome. But* Jesus *answered and said. Ye know not what ye aske. Are ye able to drinke of the Cup, that I shall drinke of, and*

and to be baptised with the Baptisme, that I am baptised with? They say unto him, we are able. And he saith unto them, ye shall drink indeed of my Cup, and be baptised with the Baptisme, that I am baptised with: but to sit on my right hand, and on my left, is not mine to give, but it shalbe given to them, for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus *called them unto him, and said, Ye know, that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but whosoever wilbe chiefe among you, let him be your Servant. Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransome for many.*

In these words, as we see the mind of these, as yet carnall *Disciples*: So on the other side we see the *mind of Christ*, and what he *thought* of *Prelacy*. For *Prelacy* is that, which they make such a solemne suit for. They ambitiously affect *Cathedram*, a *Prelates Chaire*, or *Throne*: they make suit to *sit*, and that in the most prime Seat, on the *right*, and *left hand* of *Christ*. And these two suiters were *Christs* Kinsmen, *Iames* and *Iohn*. A faire motive for promotion to a *Prelacy*. For as the Saying is,

Dicere vis, Præsto? De sanguine Præsulis esto.

Wouldst thou have Church Dignitee?
The Prelats Kinsman thou must be.

Or according to those old Verses:

Quatuor, Ecclesias, his Portis, itur ad omnes:
Sanguinis, & Simonis, Præsulis, atque Dei.
Prima patet Claris: nummatis altera: Charis
Tertia, sed raris janua quarta patet.

Through these foure Gates all Churches wayes are trod
Of Birth: of Simon: Prelate: and of *God*.
The first for Nobles: next for golden worth.
For Prelates Kin, the third: for few the fourth.

These two *brethren* would enter into the chiefe *Cathedralls* by the gate of Nobility, as they are *Christs* neere Kinsmen, and so descending of the blood Royall. And in hope the better to speed; they get their Mother to speake, who with *Christ* was not a little gratious. But besides the absurdity of this their

suit (for *Christ* told them, *ye know not what ye aske*) they come in as unfit a season, and upon as unsutable an occasion for such a suit, as possibly could be. For in the very next words going before, *Christ* had but newly told them of his Death at *Ierusalem*, saying, *Behold we goe up to Ierusalem, and the Son of man shalbe betrayed unto the Chiefe Priests and Scribes, and they shall condemn him to death: and shall deliver him to the Gentiles to Mocke, and to Scourge, and to Crucifie him*, &c. And in the next words they come to make their suit. Nor onely here, but in other places of the Euangelists this is constantly noted of the Disciples, that when *Christ* was telling them of his *suffering*, and *death*, they were still harping upon this string, *which of them should be the greatest*. As we may read, *Mark.* 9. *ver.* 30. to 34. and *Luk.* 9. *ver.* 43. to 46. Yea (*Luke* 22.) when they were at the Last Supper, and *Christ* had newly told them, *that one of them should betray him*, they were instantly againe at their *philoneikia*, a hotly contending about *Prelacy*; as *ver.* 21. to 24. As if they would contend, which of them should *betray* him. So as still they took as bad a Season for their suit, as might be. But in *Mathew* (Chap. 20. 19.) *Christ* told them also of his *Resurrection*, which might give him a faire hint for their suit. But alas, poore Soules, they as yet * understood nothing at all, either of his *Crucifying*, or of his *Rising againe*. And againe it is to be noted, that after the *Lord* was risen againe, and they had received the Holy Ghost, they never made any such suit, or had any such *contention*, or *ambition* among themselves. Then they were become other men, never so much as thinking of any such *vanity*, as a *Prelacy*; they now saw, that *Christs Kindome* in its military condition admitted not of *Prelaticall Chaires* to *sit* at their ease, and to injoy their pomp, pleasure, and riches of the world. Their *contention* was then, which should be the greatest in paines taking in his Ministry, and in undergoing greatest afflictions for *Christ*, and the Gospell, and in winning most Soules to *Christ*, and the like. But (I say) before *Christ* was risen againe, they were carnall, carnally minded, they dreamed of a temporall, and worldly Kingdome, wherein they would be chiefe. And such a Kingdome indeed is that, which hath *Chaires* of *Prelacy*, and Preeminence, such as they blindly aymed at. And yet as blind as they were, their * Conscience, made them ashamed to confesse to *Christ* what it was, that they reasoned of by the way; for they had been at it, *which of them should be the greatest*.

* *Mark* 9. 32. *Luke* 9. 45.

* *Mark* 9. 33, 34.

Well,

Well, we have heard of their suit: now for *Christs* Answere, *Ye know not* (saith he) *what ye aske. You know not the nature of that Kingdome of mine, which in this world is not a Kingdome of externall pompe, glory, and greatnesse, but a Kingdome of grace, humility, patience, and wholly Spirituall; a Kingdome not of ease and pleasure, as to sit in Chaires of State, but of paines-taking, of labour and travell in your Ministry, of contempt of the world, and of suffering manifold afflictions, and even death it selfe, for my Names sake.* And therfore *Christ* addeth here: *Are ye able to drinke of the Cup, that I drinke of?* &c. And they answering: *We are*: he addes; *Ye shall indeed drinke of the Cup, and be baptised with the Baptisme, that I am baptised with*: that is, *you must thinke of other matters, when you come into my Kingdome, then of any such worldly greatnesse as you dreame of; you must prepare your feet for the fetters, your backs for the whip, your bellies for hunger and thirst, your bodies for nakednesse, your stomacks to drinke and digest the bitter Cup of death, and to be dipped over head and eares in floods and Seas of afflictions. Are ye able to doe this?* Alas, poore Soules, as yet they were *novices* in *Christs* Schoole, they would be of the highest forme, before they had learned the very first *Principles* of the *Catechisme*, or the *A, B, C.* of the Crosse of *Christ*.

But, saith *Christ*, *Ye shall drinke of my Cup*, &c. that is, *after ye have fullfilled your Ministeriall Course, and suffered afflictions, and drunke deaths Cup, and therewith have been baptised, then a place shalbe proved for you in my Kingdome of glory, such as my Father hath appointed for you, and for all my Disciples, so as in whom the greater improvement of the * Talents of Grace, committed to your trust, is found, the greater preferment in Glory he shall have, each according to his proportion, yet so, as every good and faithfull Servant, shall enter into his Masters joy, in ‡ whose presence is the fullnesse of joy, and at whose right hand there are pleasures for evermore. But for any such thing as you aske, it is not mine to give, I have no such Commission from my Father to bestow upon you any such thing, as worldly Prelacy: that's no part of my Kingdome, nor of the administration thereof. But all that are found faithfull in the Kingdome of Grace, shall in the Kingdome of Glory sit with me at my Fathers right hand for evermore. Whereas on the contrary, such as turne my Kingdome of Grace into a Kingdome of Pleasure, pride and ease, as they doe which hunt after, and injoy the preferments of the world, to those I say, ‡ Woe to you that are rich: for you have received your Consolation. Woe to you that are full: for you shall hunger. Woe to you that laugh now: for ye shall mourne, and weepe: Woe unto you, when all men shall speake well of you: for so did*

* *Luk.* 19. 16, 17, 18, 19. *Math.* 25. 16, 17, 18, &c.

‡ *Psal.* 16. 11.

‡ *Luk.* 6. 24, 25, 26.

did their Fathers to the false Prophets. Hence we may note by the way, that *Christ* applyes this his whole Speech to such especially as are *false Prophets*; that wallow in *ease* and *pleasure*, as we know all *Prelates* doe; who therfore shall be ranked among the *voluptuous* and *salacious goates* at *Christs left hand* when he shall say unto them, *Goe ye cursed*, &c. For as one said, *Qui* Prælatum *quærit in terris, invenit confusionem in Cœlis.* He that seeks *Prelacy* on earth, shall find confusion in heaven. And we see here, that *Christ* hath no such *Prelacie* to give; he convinces his *Disciples* of great blindnesse, in such their *ambition*. *Christ* then to be the Author and giver of any such *Prelacie*. *Prelacie* therfore is not *jure divino*, as from *Christs* Ordinance. For *Prelacie* alwayes is attended with a long Silken Traine, goodly Palaces, rich revenews, great Grace in Princes Courts, and what not, that the world can afford? *Quo jure* then? From what Title doe *Prelates* hold? Namely, from him who said * *All these things are mine, and to those that will fall downe and worship me, I give them:* that is, *All that will be* Prelates, *and so will be my Servants in oppressing* Gods *Word, in persecuting* Christs *Saints and Ministers, in exercising their Lordly Iurisdiction over the Consciences of* Gods *people, captiving them with manyfold Ceremonies of will-worship, to the destruction of* Christs *Kingdome, of Mans Salvation, and of that liberty from all Spirituall bondage, the redemption from which cost* Christ *his best blood: to those I will give rich* Prelacies, *goodly houses and Palaces, a Princely Traine and Retinue, a Lordly Revenew, and all the pleasures and contentments, which the world can afford.* And thus we have found out the very Source of this *Egyptian Nilus*, the prime Author, and Patron of all such *Prelacie*, as falsely pretends its Title to be *de jure divino*, yea even from *Christ* himselfe.

* *Luk.* 4. 6, 7.

It followeth in the Text ver. 24. *And when the ten heard it, they were moved with indignation against the two brethren.* Observe here of these *Disciples*, as yet carnall, some are *ambitious*, and the rest *envious*. For all of them before *Christs* Resurrection, were *ambitious* of *Prelacie*; as we read in the place forecited. So as hence we may note, that such as affect, and are *ambitious* of *Prelacie*, they are carnall men, which *savour the things of the flesh*, worldly minded, such as the Apostle speaks of, that § *are enemies to the Crosse of* Christ, *whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.* They have a *wisdome* indeed, but † such as is *not from above*, but *is earthly, sensuall*, and *develish*, as *Iames* speaketh. And whereupon

§ *Phil.* 3. 18, 19.

† *Iam.* 3. 15.

upon speakes he it? In the former verse he had sayd, *If ye have bitter envying and strife in your hearts, glory not, and lye not against the truth.* And this was the *wisdome* of these carnall *Disciples*, they were *ambitious*, and *envious* one against another; yea they did *a'ganaktein*, stomack and maligne one another in the point of *Prelacy*. For *ambition* and *envy* are two inseperable *twinnes*, like those of *Hypocrates*, they are *borne together, live together*, and *dye together*. And as *Iames* in the former place addeth, *For where envying and strife is, there* is *confusion*, kai pan phaulon pragma, *and every evill worke*. Now to apply this to our *Prelates*: what men in the world more *ambitious* of *Prelacie*, and more *envious* one against another? In those Primitive times, at the first *Councel of Nice*, what bundles and fardles of *complaints* did those *Prelates* bring one against another? and all this arose from their *ambition* and *envie*, each seeking precedency of his Sea before another. And the fire was so kindled, that had not *Constantine* the Emperour caused all the Bills of *complaints* to be cast into the fire together, it had been enough to have set all the world in a *combustion*. And the *Prelate of Canterbury* in his said Book confesseth, that *the onely difficulty was to accommodate the places and precedencies of Bishops among themselves*. And afterwards, what a hot stirre was between *Iohn of Constantinople*, and GREGORY *of Rome*, for the precedencie of their Seas, and for the Supreme Headship it selfe? And heretofore between the *Prelates of Canterbury* and *Yorke* for the universall *Metropolitanship* over *all England*?

* *Confer. pag.* 176.

But let us further hearken to what *Christ* saith: *But Iesus called them unto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority over them. But it shall not be so among you.* And *Luke* expresseth it thus: *The Kings of the Gentiles exercise Lordship over them, and they that exercise authoritie upon them, are called Benefactors. But ye shall not be so.* All is to one effect. Which is, *Christ* here forbids his *Disciples* to exercise any such *Dominion*, or *Authortity*, or *Lordship*, either over one another, or upon his Church, as Heathen Princes doe use over their People. And this he applies to their *ambition* of *Prelacie*, which *Prelacie* he samples and parallells with the *Dominion*, *Authority*, and *Lordship*, which Heathen Princes exercise over their people. These words of *Christ* are so expresse and full, that *Bellarmine* hath no other Shift to ward off the blow, but to say, that *Christ* here forbids his Disciples the *exercise* of all *Temporall Authority* and *jurisdiction*

diction, such as Heathen Princes used, but not of *spirituall Dominion* and *Lordship, Authority*, and *jurisdiction* over the Church. But it is more cleare then the Sun, that *Christ* forbids here to his Disciples all manner of *Dominion* and *Lordship* either over one another, or over the Church of *God*, as over *Gods* Ministers and People. First, for *Lordship* over one another, the said *Archprelate of Canterbury* confesseth *Christ* gave them none. And secondly, for *Lordship* over *Gods heritage*, the Apostles themselves afterwards both disclaimed in themselves, and condemned in others; as we shall see hereafter. And by the way, by *Bellarmines* own confession, all Temporall Lordship, or Government is condemned in *Prelates*.

But now for our *Prelates*: *Quo jure* doe they *de facto* exercise such Authority and Dominion, such Lordship and Jurisdiction over *Gods* Ministers and People, as differeth nothing at all from the State of Heathen Princes? This *Christ* expresly forbids to his Disciples: and therefore such as doe it, are none of his Disciples, nor yet any of their Successors. But they will say, *They are Spirituall Lords*, and exercise a *Spirituall Lordship* over the Church. But this bare Title of *Spirituall*, is too short a cloake to cover the nakednesse of so poore a shift. They call themselves *Spirituall*, when they are the most carnall men in the world. Thus did those *false* * *Apostles*, *deceitfull workers*, *transforme themselves into the Apostles of Christ*. Thus *Antichrist* himselfe, whom the Scripture intitles ‡ *the Man of sinne*, and the *Son of perdition*, will salve all, by Styling himselfe, *Holy Father*, yea *Holinesse it selfe*. But to come a little more close and home to our *Prelates*, those *Spirituall Lords*: wherein doth their *Spirituall Dominion* and *Lordship* differ from that of Heathen Princes? For first, they assume the Title of Prince to themselves, as the Arch-prelate in High Commission most bravely and boldly alledged *Psal.* 45. 16. for which he borrows *Bellarmines* Glosse. Prnices then they must be. But what Princes? *Spirituall*. Nay by their Lordships favour, they are Temporall Lords; For how els come they to sit in *Parliament* cheek by jowle with the Princes and Peers of the Realme? And do they not in all points beare the Image, and represent Heathen Princes in their State and Dominion? Have they not their Stately Palaces, as they? Have they not their Attendants and Officers of their House, as they? Doe they not goe in Purple, and Scarlet, Silkes and Velvets, and *fine linnen, and faire delicously every day*, as they? Have they not their Courts, and Officers,

* 2 *Cor.* 11. 13.

‡ 2 *Thess.* 2. 3.

Officers, their Tipstaves, Lictors, and Prisons, as they? And doe they not exercise their Authority without subjection to any humane Law, and in their own Names, as absolute, and independent Lords, as those Heathen Princes did? Thus have they not with the Beast (their Syre) in the * *Revelation*, made a perfect Image of the *first Beast*, to wit, of the *Heathen Empire*, from top to toe, whose whole forme and State of Dominion they set up in their *Prelaticall Hierarchie*? Doth not the ‡ *Beast*, which cometh out of the *earth*, having *two hornes like a Lamb*, *but speakes as a Dragon* (which is the *Papall Hierarchie*) *exercise all the power of the first Beast before him* (namely of the *Roman Emperour* there described) yea and *cause the Earth*, *with all that dwell therein to worsh p the first Beast*, that is, to subject themselves to the Throne and Authority of the *Hierarchie*, which is now invested with an absolute, Imperiall, independent power, which yet they blush not to affirme to be *jure divino*, and from *Christ* himselfe? How can any thing be more diametrically contrary to *Christs* words here, *It shall not be so among you*? Yes (saith this Shameless *Beast*, it shalbe so with us, and this *Imperiall jurisdiction*) we doe, and will exercise over the People. As they doe indeed.

* Rev. 13.14.

‡ ver. 12.

Yea these *Spirituall Lords* do not only exercise all the power of the *first Beast*, as of Heathen *Princes* over the *bodies* and *goods* of men, by *imprisoning*, *fyning*, *undoing* of Men and their whole Families; yea and *faggotting* also the deare Saints and Servants of *God*, onely by a pretty conveyance, making the Civil Magistrate to be their *executioner*; as the *High Priests* having condemned *Christ*, delivered him over to the Secular Power, to *Pilate* the Roman Governour: but they also usurpe and exercise a most *transcendent* and *Tyrannicall Dominion* over the Soules and Consciences of *Gods people*, as whose Canons and Constitutions (even their whole Canon Law, *written in blood*, signified by their red Inke, like to *Draco his Laws*, which for their *cruelty* were sayd to be *written in blood*) are most cruelly pressed upon the *peoples soules* for a full *conformitie* to all those *humane Rites and Ceremonies* of their *will-worship* in their Divine Service, as they call it. A bondage infinitely more *bloody* and *cruel*, then that of *Gods people* of old under the *Egiptian Taskmasters*. And yet, notwithstanding all these things, is this their Lordly and Princely Jurisdiction *jure Divino*, from *Christ*? Or are *Prelates* herein the *Apostles Successors*? Were the *Apostles* ever such Princes? Lived they in such Palaces? Kept they such Courts?

Did

Did they *imprison*, *persecute*, and *undoe Gods Saints*? Did they make any Canons, or Laws for *will worship*? Did they presse so much as any one ragge of a Ceremony of their own devising upon the Conscience of any of *Gods people*? Nay did they not expressly forbid, and condemn it? *Not as Lords over Gods Heritage*, saith * *Peter* to the *Presbyters*. *Not as having dominion over your Faith*, saith ‡ *Paul* to *Gods* Ministers and People. Yea this was also one branch of that Dominion, which the Heathen Emperours exercised over the *people*, namely to force their Consciences in matters of Religion. ‡ *Darius* made a Decree, that none *should make any request to God or Man for* 30. *dayes, save to the King alone*: § *Nebuchadnezzar* proclaimes his *Commandment*, that all should *fall downe and worship his golden Image*. And *Iulian* the *Apostata* would force the Christians to offer *Sacrifice* to his *Idols*, or at least to cast but a little *incense* upon the fire before them. And such as refused, were sorely *persecuted, punished*, yea put to *death*. And doe not the *Prelates* exercise the like Dominion over mens Soules (I say) even to the utter undoing and exterminating of all those, that refuse to submit their necks to such an *Antichristian yoake*? Nay doe they not fast Chaine to their *Tyranny* all Ministers, that take their Oath of *Canonicall obedience*, even as Temporall Princes take an *Oath of Allegiance* of their Subjects? Only here is the difference, the Subjects are by their Oath bound to the Prince, to obey him according to *Gods Law*, and the *Laws of the Land*: but *Prelates* by imposing the *Oath of Canonicall obedience*, doe exact of all Ministers absolute and unlimited *obedience*, to all their Canons, not onely those in being (although they be both contrary to *Christs Law*, and are not authorised by the *Law of the Land*) but to whatsoever other Canons they should in time frame and compose. Which was one great Coale, that hath caused the Smoaking out of all the *Prelates* out of our neighbour Countrey. Thus we see, that the *Prelates*, exercising the like, yea even the same Authority and Dominion, which the Heathen Princes used in all points over their People, are here flatly and expressly forbidden by *Christ* himselfe: So as their *Prelacie* is so farre from being *jure divino*, of *divine Authority*, as that it is an open *rebellion against Christ* and his *Kingdome*, and a very trampling of his words under their feet: *But it shall not be so among you.*

* 1 *Pet.* 5.
‡ 2 *Cor.* 1. 24.
‡ *Dan.* 6. 7.
§ *Dan.* 3.

Againe, for the words in *Luke*, *The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them, are*

are called Benefactors. But ye shall not be so. Ye shall not be called euergétai, *Benefactors*, or *Gracious Lords*, as some Translations render it. In which word or Title *Christ* forbids all such Titles to be assumed by his *Apostles*, as are Heathenish, or such as did set forth the magnificence, pompe and State of Heathen Princes, or such Titles, as the *Scripture* doth not give to *Gods* Ministers. Now it was not unusuall with the Heathen to call their Kings, who were the greatest *tyrants*, and *oppressors* of the People, * *Benefactors*, or the like, in *flattery* of them. Thus they did *incrustare vitia*, parget, or roughcast their vices; as the Poet speakes. And it seems the Popes learned of the Heathen this fashion of changing of their Names: as, if he were deformed, to call him, *Formosus*: if cruel, *Clemens*, &c. But for *Prelates*, are they not called Euergetæ, *Benefactors*, your *Grace*, your *Honour*, *Right reverend*, *most Reverend Father in God*, *My Lord*, *My Reverend Diocesan*, *My Patron* and *Benefactor*, *Our Metropolitan*, *Primate*, *My Ordinary*, and many such like devised Titles, no where to be found in *Scripture*, but serving to bolster out their Pontificiall pride? All such Titles *Christ* forbids to his Disciples here; as elsewhere also, ‡ *Be ye not called Rabbi: for one is your Master, even Christ, and all ye are brethren. And call no man Father upon Earth* (such *Fathers* as *Prelates* are called) *for one is your Father which is in heaven. Neither be ye called Masters: for one is your Master, even Christ.*

* *Euergétai*, Horat.

‡ Mat. 23. 8. 9, 10.

But the *Prelates* will say, *Distingue tempora*, Distinguish the times: *the Apostles were poore, the Church was then but in the Infancie, Swadling clouts might serve the Turne: but now we that are the Successors of the Apostles, are men grown, and know how to use the honours, pleasures and preferments of the world, being cast upon us, and being now promoted to be Princes, these titles, rickes, and honours that we have, are but sutable to our dignity, and serviceable to our Principality: Then was then: and now is now.* These things some great Pontificians and Popes themselves have alledged. But *Bernard*, who was one of their owne, writing to Pope *Eugenius*, and telling him plainly and freely of all his Pontificiall Pomp, and how unlike therein he was to *Christ* and his Apostles: saith, *Scilicet sic facitabat* Petrus? *sic* paulus *ludebat*? Did *Peter* I pray you doe thus? Did *Paul* play such play? *Si audarem dicere, Dæmonum magis quam ovium pascua hæc*: If I durst speake it, these are the pastures of Devils, rather then of the Sheep. *Honori totum datum datur, Sanctitati nihil aut parum*: All is given to honour, but little or nothing to holinesse. But he puts their

‡ *Bernard. De Consider. ad Eugen. 4. lib. 4. c. 2.*

allegation as I sayd before) *Absit, inquiunt, tempori non convenit*: What should holinesse doe, say they? It is not suitable for our times. Thus *Bernard*.

But we need goe no further, then to the *Painter*, whom the pope set a worke in his Gallery to draw the pictures of *Peter* and *Paul*: who having painted their faces blushing redde, and the Pope coming in to see his worke, and asking him, If *Peter* and *Paul* had such *redde faces*, because he had so painted them: *No*, quoth he, *but if they were here now, and did behold what a glorious, rich and magnificent Successor they have, they would blush as redde, as now you see their pictures doe.* And his Holinesse was very well pleased with the *Painters* Conceit, to see himselfe a braver man, then ever poore *Peter* and *Paul* were, whose Successor notwithstanding he boasts himselfe to be. For what els, but a Sweet Fable, doth the Pope make of the *Gospel*, as himselfe said? And surely we cannot thinke, that *Prelates*, who are the limbs of this great Beast, are of any other Spirit, then *Atheisticall*, such as the Head himselfe is of, and which he hath derived to his Members.

Well, hitherto we have heard *Christs* Sentence concerning *Prelacy* in the Church, and that *negatively*, denyed to his *Apostles*, as a thing *heathenish* and *carnall*; and so which turnes *Christs* Spirituall Kingdome into a meere *carnall* and *temporall*, yea *profane* and *heathenish Kingdome*. *But it shall not be so among you.* Ergo *Prelates* (as before is noted) *are none of Christs Disciples, and their Prelacie, or Hierarchy none of his Institution or Ordinance, but flatly forbidden and condemned by him.* Now a word of the affirmative part of his Answere, wherein he shews what manner of men his true *Disciples* must be.

Verse 27. &c. *But whosoever wilbe great among you, let him be your Minister: and whosoever wilbe chiefe among you, let him be your Servant*: The Summe is: *Christs Apostles and Disciples must be humble men*, and *Servants* to their *brethren*, not *Lords over them*. For these two are opposed one to the other: *Prelacy* is for *proud men*: *humility* for *Christs Disciples*. *Christs Disciples* then, and *Prelates* cannot stand together. And *pride* is not the way to come to *sit* the next to *Christs right hand*, but *humility*. He that is *most humble*, shalbe exalted to the *greatest honour*. As *Christ* saith here, *whosoever wilbe chiefe among you, let him be your Minister, or Servant*. That's the way to be the *chiefe*.

Lastly, in the next words, *Christ* sets himselfe for an example: *Even as*, saith he) *the Son of man came not be ministred unto, but to*

to minister, and to give his life a ransome for many. And *the Servant is not above his Lord.* And as *Christ humbled himselfe* below all men: So *for that cause God hath highly exalted him, and given him a Name, above every Name, that in the Name of Iesus every knee should bow*, &c. that is *as Christ made himselfe the Servant of all, So God hath made him now the Lord of all*: this is that *Name above every Name*; So as In this Name to *bow*, is not an *hypocriticall* and *Superstitious bowing* of the *knee* of the *body*, when ever the bare Name *Iesus* is named, when the Name *Christ* is nothing regarded: but it is an acknowledgement that *Iesus Christ* is the *Lord* and *Iudge of all*, *to the glory of God the Father*; as there the Apostle speakes. So as he there saith, * *Let the same mind be in you, which was in Christ Iesus.* Thus true *humility* is the way to *honour* in *Christs Kingdome*: he that *sits lowest* at *Christs footstoole* here, shall *sit highest* at his *right hand* in *heaven.* So as this is not such an *humility*, as was in the Monke, that alwayes went hanging down his head, untill at length he came to be Prior, and then being asked, why now he held up his head: he answered, *I have now found the Keys of the Covent.* Nor as of another, that being a Frier, would cover his Table with a piece of an old Fisher-net, in token of his *humility*: but coming to be Abbat, he cast away his Net; and being asked why, he said *I have now taken the Fish.* Neither are *Christs* words so to be taken, as the Pope stiles himselfe, *Servus Servorum Dei*, Servant of the Servants of *God*: under which Title he hath made himselfe *Dominus Dominantium*, Lord of Lords. Nor because Pope *Gregory* was the first, that styled himselfe *Servus Servorum Dei*, and his next Successor but one, *Boniface* 3. got the Title of *Vniversalis Episcopus*, universall Bishop: therfore *Christ* requires such an *humility*, as aymes at *temporall promotion.* But he is truly *humble*, that *denyes himselfe*, and tramples on the worlds preferments, *preferring Christs rebukes before the treasures of Egypt*, and to *suffer afflictions with the people of God, rather then to injoy the pleasures of sinne for a season.* This is that *humility*, which brings us to that *Recompence of Reward*, to sit at *Christs right hand.* And thus much of *Christs words*, wherein he declares his *mind* touching *Prelacy*, so as he never *thought it fittest to governe his Church by Prelates*, as the said *Archprelate* is not ashamed to bely *him*, and so to *blaspheme him.* Therfore the *Hierarchy* is no *Institution of Christ*, and so not *jure devino*, of divine Authority.

Phil. 2. 6, 7, 8, 9, 10, 11.

* ver. 5.

Chap. III.

Wherein sundry passages of the Prelate *in his said Booke, for the mainteynance of his* Hierarchy, *and so for the disabling of the Authority and Evidence of the Holy Scripture, are met withall.*

| p.8.16. FOr concerning the *Scripture*, he hath writ a large *Treatise* or * *Section* of his *Relation*, of almost 15 Sheets of paper, wherein he extremely abuses the clearenesse and *Sufficiencie* of *Scripture*, as wanting *light enough of* it selfe to show it to be *the word of God; untill the Authority and Tradition of the present Church doe light it.* And for proofe hereof he saith, *that God in his Providence hath kindled in it no light for that.* Thus belying and blaspeming *Gods Providence.* It shalbe sufficient to name and note this onely, for the present, the *confutation* thereof requiring a larger discourse, then this of mine will admit.

‡ *Confer. pag.* 357. Againe, he saith, ‡ *If there be a jealousie or doubt of the Sense of the Scripture, we must repaire to the Exposition of the Primitive Church, and submit to that: or call, and submit to a Generall Councel,* &c. Now, if he shall quarrell this *Scripture*, and those words of *Christ* forementioned, as being either *jealous* or *doubtfull* of the sense thereof: and so send me to the *Primitive Church*, or call me to a *Generall Councel*, for the determination of this point: what shall we say? For in no case can he yeeld the *Scripture* the *honour* to be sole Judge of *controversies* in *faith.* And for the *Primitive Church*, which he meanes, namely that which came after *Christ* and his *Apostles*, that (he will say) had *Bishops*, or *Prelates.* And for a *Generall Councel*, that by his own verdict, must consist of *Prelates*, and so then shalbe Judges in their own cause. Therefore herein I must tell him plainly: that, first, for the *Primitive Church*, which was that of the *Apostles*, never any one of them was a *Prelate* or *Diocesan Bishop*, as we shall see more anon. Secondly, the next ages of the *Church* succeeding that of the *Apostles*, knew no such *Lord Bishops*, or *Prelates*, as are now adayes, with their Traines and Courts. And when they began to get *Prelacies*, old *Hierome* reprooved them; and so did others. Thirdly, never any *Generall Councel* yet concluded, that *Prelates* were *jure divino.* Fourthly, For a *Generall Councel* now to be called for the determining of this *controversie*, which must consist onely of *Prelates*: I deny them to be *competent Judges* in this Case. For by the *Prelates* own Confession

* *No man ought to be both party and Iudge in his own Cauſe.* And again, the ‡ *Prelate* is too ſtrict and Canonicall, in tying all men to the deciſion of a *Generall Councel*, and to *yeeld obedience* unto it, yea *although it determine a matter erronious in the Faith.* Now then if a *Generall Councel* of *Prelates* ſhould determine, that *Prelates* are *iure divino*, although it be *erronious*, yet according to the *Prelates Rule*, all muſt *yeeld obedience*, and *ſubmit thereunto.* And then we are gone, if we commit this matter to a *Generall Councel.*

* pag. 157.
‡ pag. 220. 226.

But we will paſſe by theſe, and come to ſome other of his paſſages for his *Prelacy.* He ſaith, ‡ *I beleeve, Chriſt thought it fitter to governe the Church Ariſtocratically by Diverſe, rather then by one Vice-Roy.* And thoſe *Diverſe*, he makes to be *Prelates*, or *Hierarchs*, or rather *Archprelates.* Now except he *verily beleeve* that *Prelates* are the *beſt men* in the world, how can he *beleeve*, that *Chriſt thought it fitteſt to governe his Church by them?* For *Ariſtocratie* is a *Government of the beſt men. Ariſtoi*, Optimi, and therefore called *Optimates*, moſt *honourable for their vertues* But are *Prelates* ſo? Doth their extreme *pride, ambition, covetouſneſſe, voluptuouſneſſe, idleneſſe, hatred* and *ſuppreſſing* of *Gods word, perſecution* of *Gods Miniſters*, *oppreſſion* of *Gods people*, even all that *profeſſe godlineſſe*, and extreme both *injuſtice* and *cruelty* without all Law or Conſcience in Cenſuring poore *innocent ſoules* that come before them: doe theſe their *vertues* make them to be the *beſt men for Chriſt to thinke the fitteſt, by whom to governe his Church?* unleſſe in this reſpect *Chriſt* might thinke it fitteſt: that ſeeing *he thought it fitteſt*, to keep his *true Church*, his *little flocke*, alwayes under manifold *tryalls* of *afflictions* and *perſecutions*, as being the exerciſes of *all that will live godly in Chriſt Ieſus*, and the way, through which they *muſt goe into the Kingdome of God*: therefore for this very cauſe, he might *thinke it fitteſt* to ſuffer Satan to ſet up *Antichriſt in the Temple of God*, with his Traine of *Prelates*, who ſhould prove the moſt vengable Inſtruments of *perſecuting* and *oppreſſing Gods true children*, of all other men in the world. *And this I beleeve to be true.* And againe, *I beleeve this to be true* alſo, that *Chriſt thought it fitteſt to governe* his *true Church Ariſtocratically*, that is, *by the beſt men*, becauſe he hath ſo expreſſed himſelfe in his *word* Why? Where? and who be thoſe *beſt men*? Let my *Lord Prelate* have *patience*, and I will ſhew him a cleare ground of this my *faith*, ſuch as he can never ſhew for his blind *faith.* Thoſe *beſt men*, *that Chriſt thought it fitteſt to governe his Church by*, are the ſeverall *Miniſterss* rightly

‡ pag. 200.

qualified,

qualified, and lawfully placed over their Severall *Congregations respectively*. And they are called both *Presbyteri*, and *Episcopi*, *Presbyters* or *Elders*, and *Overseers*, or (as *Prelates* falsely style themselves) *Bishops*. But how are these *Christs*, the *best men*? Because *Christ* requires such to have the qualities of the *best men*. What be those? First, such a *Bishop*, or *Overseer* must be

1 Tim. 3. 2. *blamelesse*: the *husband of one wife* (not therfore one tyed from Marriage, which is for *Antichrists Priests*) *vigilant, sober, of good behaviour given to hospitality apt to teach, not given to wine, no striker, not greedy of filthy lucre: but patient, not a brawler, not covetous*, &c.

Tit. 1, 7. And in *Titus*: *Not selfe-willed: not soon angry, a lover of good men: sober, just, holy, temperate, holding fast the faithfull word that he may be able by sound doctrine, both to exhort, and to convince the gainesayers*. Such therefore, as call themselves the onely *Bishops*, to exercise *Lordship* over many *Ministers* and *Congregations*, and are *proud, heady, high minded, lovers of pleasures, more then lovers of God*, *cruell strikers* with their *High-Commission*-weapons, *soone angry*, and *never appeased* againe, not *lovers*, but *persecuters of good men*; not such as *hold fast the wholesome word*, but *suppresse* it all they can, *forbidding* others to *convince the gainesayers*, as those of the *Arminian party*, and the like; and cutting off the Eares of those *Ministers*, that should dare to reprove the *Prelates notorious practises* and *attempts*, in setting up a *false, Idolatrous*, and *Antichristian Religion* for *Christs Religion*, and such like: such (I say) how can the *Prelate* beleeve to be of those *diverse*, whom *Christ thought it fittest to governe his Church by*.

pag. 210, * 1. Againe, another passage (this, is this: * *She* (the *Church of* England) *beleeves, That our Saviour Christ hath left in his Church, besides his Law-booke, the Scripture, visible Magistrates and Iudges, that is Arch bishops, and Bishops, under a gracious King, to governe both for Truth and Peace according to the Scripture, and her owne Canons and Constitutions; as also those of the Catholick Church, which crosse not the Scripture, and the just Laws of the Realme.* So the *Prelate*.

In the next passage before, the *Prelate* makes profession of his own Faith concerning *Christs thought* for *Prelaticall Government*: and here he tells us what is the *Faith of the Church of England* about the same new *Article* of his *beliefe*. And not unlikely it is, that the *Prelaticall Church of England* is of the same *beliefe* with her learned *Champion*, and great *Metropolitan*. But the *faith* both of the *Prelate* and his Church, in this point, is notoriously *erroneous*, as both is proved before, and which the

Prelates

Prelates own words here will sufficiently convince of falshood.
For first, *Christ* left none (when he went into heaven) but his 1.
Apostles and Disciples, such as he inspired with his *Spirit*, to *instruct* and *governe his Church*. But the *Prelate* a * little after con- * *Ibid.*
fesseth, that one of these *visible Iudges*, *Arch-bishops* and *Bishops*, are *infallible*. Therfore *Christ* left no such *Iudges*; and when he went into *heaven*, there were no *Prelats* extant, nor yet hatched; and therfore *Christ* cannot be so much as *thought*, much lesse *beleeved*, to have left any such *visible Iudges*, as the *Prelate* mentioneth. Secondly, it cannot be *safe* to *beleeve*, that *Christ* left 2.
any such to be *visible Iudges* in matters of *faith* and *Religion*, who are in their *judgement* not onely *erronious*, but in their *affections malicious* against *Christ* and his *word*, and his *true Church*. For the universall and constant practise of *Prelates* (and especially ever since *Antichrist* hath been exalted in his Throne) in *persecuting* the Professors of the Gospell, doth proclaime them to be of the *malignant* Church, and of ‡ the *bondwoman*, that *whore of* ‡ *Gal.* 4. 29.
Babylon, whose seed doth *persecute* the *true* Church and Children of *God*: and therefore *Christ* would never appoint such to be *visible Iudges* in matters of Faith and Religion in his *Church*.
Thirdly, the *Prelate* in making such *visible Iudges besides Christs Law-booke*, the *Scripture* (as he saith) *doth hereby deny and exclude the Scripture from being the Sole Iudge in all matters of Faith and Religion*. And the Church of *England* formerly before this her *Metropolitan* started up) was of this *beliefe*, that the *Scripture* was the *Sole Iudge* and *Rule of Faith*, and admitted of no other *Iudges* to sit on the same Bench with it. This the many learned works of our English Divines, yet extant, can abundantly testifie. Therfore except the Church of *England* hath lost her *wits*, and hath no more *grace* left her, then the *grace* and *faith* of *Canterbury*: she cannot be so madde as to beleeve *Christ left* 3.
any such *visible Iudges*, as her *Prelate* speakes of. Fourthly, it 4.
can never be *beleeved* of any sensible man, much lesse of any even common Christian, that *Christ* would leave notorious *hypocrites* to be *Iudges* in *matters of Religion*, who under a faire pretence of *Truth and Peace*, doe labour utterly to destroy both *Truth and Peace* in his Church. As here, the *Prelate* names *Truth and Peace*, as the end of his *Hierarchicall Government*: but his practises doe prove him to be the greatest *enemy* both of *Truth* and *Peace*, that ever Sate in the Chaire of *Canterbury*.
For first, for *Truth* (as the *Truth* of the *Doctrines of Grace*, layd down in the *Articles of Religion* of the *Church of England*, hath he 1.

not

not in the *Declaration* before those 39 *Articles* (but set forth in the *Kings Name*: for all must be, *under a gracious King*) baffled it, making the *Articles* to speake nonsense, or in the language of the *Delphick Oracle*, ambiguous, that may be taken either way, as favouring the *Arminian*, aswell as the *Orthodox*; so as by this meanes, his *Arminian* Crew may prove their *Heresies* out of those *Articles*, aswell as the *Orthodox*, can the *Truth*. Is this *visible Iudge* then for *Truth*? Againe, how doth he suppresse all preaching of the *Doctrines of Grace*, by terrifying *Ministers* in all the *Visitations* of these *visible Iudges*? So cleare it is, that he governes for *Truth*.

2. Secondly, for *Peace*. What *Peace*, I pray you, hath either the *Church*, or *State of England* had, since this Polypragmatick began to stirre and stickle both in *Church and State*? Nay what *Peace* hath the Neighbour-Kingdome had, since his Arme hath been imped out, to put his hot coale under the Eves of that Church also. So as now, when *Scotland burneth*, is't not time for *England* to *looke out*, and to cast *on water*, and *to quench the fire*, not with more fire, to consume all, but by quenching the coale, that both first *kindled*, and still fomenteth the flame? Thus we see what a *Governour* here is *under a Gratious King*, *for Truth and Peace*. 5. But, fiftly, he addeth, *According to the Scripture*. This is something. And yet as good as nothing: for he immediately annexeth, *And her own Canons and Constitutions Canons*, enough to *batter* the *Scripture*: and *Constitutions* to *undermine* and *blow* it up. For what *Scripture* can stand in any *force*, where his *Canons* come? And much more, where these *Canons* of his *Church of England* are seconded by his *Catholicke Church*: Wherein his *Church of England*, and that of *Rome*, are become (according to his * own words) *one and the Same Church*, of *one and the Same Faith and Religion*. And thus indeed, the *Church of England* may enter Common with *Rome* in her *Canons*, as namely in her *Canon Law*, and so make *Corpus Cononicum* the *Rule* whereby to governe this new *Corporation* of the Two Churches now become one againe. So as let but the *Canons* of the *Church of England* be seconded with those of her *Prelates Catholicke Church*, and then all *Scripture* is *gone in Common Law*. So vaine is it, that with *Scripture* he names and yoakes his *Canons of England* and *Rome*, by which his Figures of value, he *conjures* the *Scripture* within the circle of a meere Cypher. But, Sixtly, he concludes with this qualification: *which crosse not the Scripture, and the just Laws of the Realme*. But first, for the *Scripture*, who shalbe Judge whether

* *Confe. Epist. Dedicatory, & pag. 376.*

6.

whether the *Canons* doe crosse it? Who but the *Canon-makers*, and *Canon-masters*, the *Prelates*? And will they trow you *turne the mouth* of their own *Canons* against themselves? Nay their *Canons*, though never so crosse to *Scripture*, yet are like to *Darius* his Decree, which though against the *Scripture*, yet rather then it shalbe broken, *Daniel* must to the *Lions denne*, to try whether the Lions, or the Kings Decree be more cruell. So the *Prelates Church Catholick Canons* are like the Laws of the *Medes and Persians*, all the *Daniels* in the world shall rather to the *Lions denne*, then the *Canons be reversed*. To give but one instance for many: That *Canon De Hæretibus comburendis*, Of Burning the Hereticks (which is one of those speciall *Canons* of his *Catholick Church*, and a most damnable *Canon*, as any in all the *packe*; and such, as if *Christ* and his Apostles were now upon the earth, and did Preach as once they did, they should by vertue of that *Canon* be brought to the Stake, as *Christ* was by the *High Priests* * Law to his Crosse) that *Canon* (I say) though it crosse the *Scripture* (as being against all true Christians, whom this *Canon* calls *Hereticks*, and burnes for the *Scripture*-sake) yet shall it not be for ever in force, so long as there is one *Hereticke* remaining upon the face of the *earth*, and one Pope, or *Prelate* to discharge the *Canon*? * *Ioh.* 19. 7.

But the *Prelate* addes, *And the just Laws of the Realme*: If the said *Canons crosse not the just Laws of the Realme*. This is as good, as the former, and no better. For what *Laws of the Realme* doth he account *just*? Those, that crosse any *Prelaticall* practises, and *Antichristian* lawlesse courses of his *Spirituall Courts*? Surely those are not to be ranked among the *just Laws of the Realme* those must needs be *unjust Laws*, which are made to restraine the Insolencie and Lawlesse proceedings of *Prelaticall Courts*. Which is the reason, that now of late, under this *Archprelate*, *Prohibitions* out of the *Kings bench* to the *High-Commission* are so gueason, so well Schooled are both Lawyers to move, and Judges to grant any such thing. Thus the *Prelates* practises are a sufficient Commentary of his owne *words*. So as the Summe of this his whole passage is, *That his Church of England must submit her beliefe to her Arch Bishops and Bishops, as visible Iudges left by Christ to governe, and to determine all matters of difference in point of Faith and Religion, and that according to Scripture too, so farre as they crosse not her own Canons, and those of the Catholicke Church, wherein* England *and* Rome *are one and the Same, one Church, of one Faith, of one Religion.* And all this (if we

may beleeve her *Metropolitan*) the *Church of England* beleeves. O miserable Church!

Chap. IIII.

Wherein some other Passages of the Prelate *in his Booke, touching the Authority of his* Hierarchie, *are met withall, and confuted by evidence of* Scripture.

pag 15. In his * Epistle Dedicatory he hath these words: *She the Church of England) practises Church-Government, as it hath been in use in all Ages, and all Places, where the Church of Christ hath taken any rooting, both in, and ever since the Apostles times; and yet the Seperatist condemnes her for Antichristianisme in her Discipline.* So he. A bold Speech, and the more bold, because most false, and hath nothing but his bare *Ipse dixit*, his naked affirmation, as Authority sufficient. Whence I note sundry particulars. First that he calleth the *Hierarchie*, or *Ecclesiasticall Government* therof, the *Church of England*. A thing familiar with *Prelates* to make themselves the Church. And such a Church as that of *Rome*, the Pope and his Priests, or *Prelates*, are the Church, as themselves affirme. Whereas indeed (as *Iunius* hath well distinguished) they are not the Body it selfe of the Church, but *wennes*, or *swellings* grown up, and so incorporated into the Body, as overspreading it like a Leprosie, it assumes the denomination of the Body. And such are *Prelates*, who in the *Church of England* are *Strumæ* great *swellings* like the Kings Evill, which are commonly next the Head, or about the necke, in the most principall parts of the Body. Onely in this they will not be called the Kings Evill, because they claime their Originall from *Christ* (as before is noted) and therfore though they be but certaine *Abscessus*, or *Apostemes* (and so indeed *Apostates* from the *true Church of Christ*) which not onely deforme the Body, but greatly indanger the *life* thereof, yet the name of *Church* they challenge in peculiar to themselves. But surely the *true Church of Christ* in *England* disclaimes *communion* with such a *false Church*, as the *Hierarchie* calls it selfe.

2. Secondly, he saith that his *Church*, or *Prelaticall Government* hath been in all *Times* and *Places*, *where the Church of Christ hath take*

taken any rooting. Here he finely excludes all the *Protestant Reformed Churches*, as no *Churches of Christ*, becaufe they have weeded out thofe * *bitter roots, whereby many are defiled*, and rooted up thofe *plants*, ‡ *which our heavenly Father hath not planted*, to wit, all *Prelates* with their *Hierarchicall Government*, which being rooted out of thofe *Churches*, the Gofpell (bleffed be *God*) and fo the *true Church of Chrift* hath taken the *deeper* and *firmer rooting*, and brought forth the more abundant † *fruits of holineffe*. But the *Prelate* in thus unchurching all true *Reformifts*, is as good as his word, which he openly fpake at Dr. *Baftwicks* Cenfure, in *High-Commiffion*, faying, *The Proteftant Churches beyond the Seas were no Churches, as having no Bishops, calling* Calvin *a plaine Rafcall.* But fo long as thofe Churches have the true *Bishops*, namely Orthodox and Sound *Paftors* to feed their feverall Flocks, it is not the *Arch-prelate*, that can fo eafily degrade them from being *Chrifts* true *Churches*, as he can deprive thofe *Miniflers* both of *Miniftry* and *Meanes*, who are obnoxious to his *Church-Government*.

* *Heb.* 12. 15.
‡ *Mat.* 15. 13.
† *Rom.* 6. 22.

Thirdly, where he faith, that his *Church-Government hath been in ufe in all Ages, and in all Places, where the Church of Chrift hath taken any rooting, both In, and ever fince the Apoftles times:* although this be moft *falfe*, yet were it *true*, it would not therupon follow, that this his *Church-Goveonment* is either *Apoftolicall*, or *jure divino*, or from *Chrift*. For firft, every thing that hath been in ufe in the *Apoftles* times, and in the *true Church of Chrift*, is not therfore *Apoftolicke*, or fuch, as the *true Church of Chrift* alloweth of. For we read, that the *Miftery of Iniquity* began to *worke in the Apoftles times*, and even then there were § many *Antichrifts*, and that in the very midft of the Church in thofe dayes. And if *Prelates* fhall prove to be thofe *Antichrifts*, which the Apoftles detected, and defcribed by their qualities (as will appeare anon) then becaufe fuch *Antichrifts* were extant, and their *Church-Government* in ufe in the Apoftles times, will the *Prelate* therfore conclude, fuch were *Apoftolicke*, and had their Originall *jure divino*? Secondly neither can the *Prelate* ever prove, that his *Prelaticall Government* (as now of later, and of long time it hath been) is any thing like to the *Church-Government* exercifed by thofe, who took upon them to be the firft *Diocefan*, or *Provinciall Bishops* in thofe *ages* fucceeding the Apoftles. He that fhall read the *Centuries*, *Catalogus Teftium veritatis*, and other true Church Stories, fhall find as vaft a difference between thofe poore ancient *Bishops*, both in their

3.

§ 2 *Theff.* 2.
† 1 *John* 2.

2.

manner of *life*, and *Church-Government*, and the moderne *Prelotes*, since *Antichrist* mounted aloft in his Pontificalibus: as the * Poet makes between the *Silver Age*, and the *Iron Age*: or as ‡ Prophet shews between the *brazen brest* of the *Image of the Babylonish Empire*, and the *feet mixt of iron and clay*. And that Image may well resemble the State of the *Spirituall Babylon*, or *Hierarchy*, which had its rise of simple and small beginnings, but by degrees Successively, it grew and got strength, and both height and bredth, and so became at length of a blind Brooke, a goodly navigable River, so as the *Church* turned a *City of Traffique* and *Trade* in all worldly pleasures and riches (as *Babylon* is described *Revel.* 18.) and so the more worldly it grew, the more *wicked, proud, tyrannicall, lordly*, and *imperious*, and of a *Militant Church* turned *Triumphant* as the *Prelate* himselfe saith of *Rome*) so as now the *Church Government* of the *Prelates* in regard of their great *Courts*, and *Consistories*, and doing all things without the *Presbytery*; is as much unlike that ancient *Church-Government* of those *Bishops* of old, as our moderne *Prelates* themselves are unlike them in manner of *life*; for these are *persecuters* of the *Gospel*: those were *persecuted*, and suffered Martyrdome for *Christ*. Thus it is false, that he saith, *that the Church-Government now in England was in use in the Primitive Church*. For to instance in one thing: In those ancient Times *Excommunication* was not used for every trifle, nor done in a *blind Court*, nor denounced by a *dumb Priest*. But enough of this.

* *Ovid. Meta.*

‡ *Dan. 2.*

Fourthly, whereas he saith: *And yet the Seperatist condemnes her for Antichristianisme in her Discipline*. First, as for the *Seperatist* (as he calls him) I thinke the *Prelate* with this his Book, and other his *Prelaticall practises* hath made more *Seperatists* from his *Prelaticall Church of England*, then ever any that hath sit in the Chaire of *Canterbury* ever since his Predecessor *Augustine* first sate in it. Nor doe I see, how any Christian living in *England* can with a safe Conscience have *communion* with that *Church*, which professeth (as the *Prelate* doth in her Name) to be *one and the Same Church with Rome*, of *one and the Same Faith and Religion*. Yea were it no more, but that the *Church of England* professeth to be a *Hierarchicall* or *Prelaticall Church*, which in that very respect is no *true Church of Christ*, it were argument and cause sufficient to Seperate from her. And that because,

Secondly, he that is a true *Seperatist* from her, for the former

mer respects, may justly condemne her for *Antichristianisme* in her *Discipline*. For first, She exerciseth, She professeth no other *Discipline*, but that which *Antichrist*, the *Pope* and the whole *Antichristian Romish Church* exerciseth and professeth, and that in all points Cap a pied, from top to toe. And this her *Discipline* is *Antichristian*, as being of *Antichrist*, and so *against Christ*, and exercised in the maintenance of *Antichrist*. For instance: The *Prelaticall Church of England* hath lately found out a *Discipline*, to *censure, punish, imprison, fine, excommunicate, degrade, deprive*, and all these together, him that shall dare to deny the *Pope* and *Prelates* to be *jure divino*. Dr. *Bastwicke* did thus: and so the *High-Commission* served him, as aforesaid. What *Discipline* then in the world can be more *Antichristian*, or more forcible to drive Christians from having any more *communion* with that *Church*; which exercising such an *Antichristian Discipline*, how can She shift off the just *condemnation* of *Antichristianisme*, which they shall cast upon her? Againe, Secondly, the whole *Discipline* of the *Church of England*, as it is the *Discipline*, which *Antichrist* and his Church exerciseth, and therfore *Antichristian*: So it is that, which hath no footing, but is expresly forbidden in the *word of God*, as *Antichristian* and *Tyrannicall*. For the *Church of Englands Discipline* stands most upon the *imposition* of sundry *Ceremonies* of *humane invention*, and *Antichristian observation*, which She presseth upon all mens Consciences, and for default of *Conformity*, layes grievous Censures upon them, as *Excommunication*, and the like. Now all such *Ceremonies*, so imposed, both *Christ* himselfe condemneth, * *In vaine they worship me, teaching for Doctrines the Commandements of men*: and the Apostle also throughout that whole Chapter of the Epistle to the *Colossians* doth charge Christians not to put their necks under any such yoake, as whereby they are deprived of the benefit of *Christs death*, and *beguiled of their reward*, and *spoyled* of their *Christian liberty*, and the like. Againe, the *Prelates* in imposing their Ceremonies are *Antichristian*, because in so doing, they usurpe *Christs throne*, and therein *sitting*, doe exercise a Tyranny over mens Consciences, intolerable to be borne; which if men will not yeeld unto, they doe in as much as in them lyeth, make them *Anathemaes*, shut them out of the *Church*, by *Excommunication*, &c. And lastly, their *Excommunication*, not onely in regard of the *matter* and *cause*, for which it is, namely, because men will not renounce *Christs service*, to take the Tyrannicall yoake of *Antichrists*

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2.

* Mat. 15. 9.

christs Ceremonies upon the shoulders of their Consciences, but for the very manner of it, as it is used in the *Church of England*, is a *Discipline Antichristian*, as being against that form of *Excommunication*, which is prescribed in the *word of God*, and was practised in the Apostolicall Churches. It was *Christs rule*, *Tell it to the Church*, that is, *to the Congregation*; and if the Offender will not heare the *Congregation*, he is *Excommunicate* by and out of the *Congregation*. And the Apostles rule is, for such Offenders as deserve *Excommunication*: * *I verily* (saith he) *as absent in body, but present in Spirit, have judged already, as though I were present, concerning him, that hath so done this deed: In the Name of our Lord Iesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Iesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the Spirit may be saved in the day of our Lord Iesus Christ.* Whence I note, that *Excommunication* is a Solemne businesse, not to be inflicted for every *trifling matter*, much lesse as the Pharisees did, who *excommunicated* all those, that confessed *Christ*; nor to be done in a blind Court, and by a single soled Priest, nor the Offender to be released for the payment of his *fees*, or by way of *committing*, or the like: all which are practised in the *Discipline* of the *Church of England*. But *Excommunication* must not be, but for a great *offence*; nor done, but by the *whole Congregation*, nor released, but upon the publique *repentance*, *confession*, and *promise* of *reformation* before the said *Congregation*, where the *offence* was given, and by whom the *penalty* is taken off. Therfore the *Discipline* of the *Church of England* in this case is wholly *Antichristian*.

* 1 Cor. 5. 3, 4, 5.

Lastly, forasmuch as *Prelates* doe necessarily draw after them a Traine of Ceremonies, as a Chaine of so many links, wherwith they *captivate*, *ensnare*, and *enslave* the Consciences of men (as their Motto is, *No Ceremonie, no Bishop*: for they goe inseperably together, like *Tobie*, and his Dogge) and the *Church of England* in her *Discipline*, and *Church-Service*, is wholly captivated by the Masters of such Ceremonies, the *Prelates*: and some Ceremonies are such, as even doe deny the *Lord that bought them*, as namely, *Altars*, and their *Service*: and all the Ceremonies imposed upon the Conscience, deny *Christ* to be the onely *King of his Church*: all these taken together, what betweene the *Prelates*, and between their Ceremonies, the *Church of England*, and her *Discipline* is become *Antichristian*; and therfore no marvail, if for this cause, good Christians, that have *knowledge*, and make Conscience, doe seperate from *communion* with any such Church.

CHAP.

CHAP. V.

Wherein some other Passages of the Prelate *are taken tripping, though he would run away with it, That his* Hierarchie *is* Jure Divino.

HE saith, * *For the Calling and Authority of Bishops over the inferiour Clergie, that was a thing of known use, and benefit for preservation of unity and Peace in the Church. And so much S^t.* Jerome *tells us. Though being none himselfe, he was no great friend to Bishops. And this was so setled in the minds of men from the very Infancy of the Christian Church, as that it had not been to that time contradicted by any. So that then there was no Controversie about the Calling. The difficulty, was to accommodate their Precedencies. And the* ‡ Ordine Primus *(whereof there was a nec ssity) falling to the Roman Prelate, by reason of the Imperiall Seat, thus was the very fountaine of Papall Greatnesse, the Pope having his Residence in the Imperiall City.* So he.

* *Confer, pag.* 175, 176.

‡ *pag.* 183.

Now for Answere hereunto: First, for the *Authority* of *Bishops* or *Prelats* over the *Inferiour Clergie* (as he calls it) first he must prove their Calling, before he can make good their Authority. Now *Prelates* have no such *Calling from God.* And the Apostle saith, ‡ *No man taketh this honour unto himselfe, but he that is called of God as Aaron. So* Christ *glorified not himselfe, to be made an High Priest: but he that said unto him, Thou art my Son, to day have I begotten thee: Thou art a Priest for ever after the Order of Melchisedec.* But that the *Prelates* have no such *Calling from God,* the *Prelate* himselfe (as before is noted) doth as good as confesse, saying, § *Among Bishops there was effectuall Subjection respectively grounded upon Canon, and Positive Law in their Severall Quarters. Ergo* this was not *jure divino.* And if not, where is their *Authority* then? And therefore, as the *Prelate* saith of the Popes Supremacy, in being the *Sole Living Iudge* in and over the *universall Church.* † *Neither* (saith he) *hath he power from* Christ *over the whole Church to doe it; nay out of all doubt, 'tis not the least Reason, why* De Facto *he hath so little Successe, because* De Jure *he hath no Power given:* So I may say as truly of all *Prelates* (who challenge to be the *living visible Iudges* (as before is shewed) which is one maine part of their usurped *Authority* over the Ministry) that they have no such Power from *Christ* over their severall *Dioceses, Provinces,* or *Quarters* to doe it; *nay out of all doubt 'tis not the least Reason, why* De Facto *they have so little Successe,*

‡ *Heb.* 5. 4, 5.

§ *Confer. pag.* 177.

† *pag.* 198, 199.

eesse, because De Jure *they have no Power given.* According to
* Ier. 23. 30, 31, 32. that in the Prophet, * *Behold* (saith the *Lord*) *I am against the Prophets, that steale my word every one from his Neighbour. Behold I am against the Prophets, saith the Lord, that use their tongues, and say, He saith. Behold I am against them that prophecie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lyes, and by their lightnesse, yet I sent them not, nor commanded them therefore they shall not profit this people at all, saith the Lord.* And this is the very case of the *Prelates*; they are *false Prophets, they steale Gods word from the people of God*, and instead thereof use their *own word, prophecying false dreames*, saying, *The Lord saith, the Lord hath sent us, we have our Calling and Authority from God over all Ministers*, we are *the sole living visible Iudges in matters of Faith and Religion, so as all must rest in our Iudgement*, according to our own Canons and Constitutions, &c. thus causing simple people to *erre by their lyes, and by their lightnesse*: yet *the Lord hath not sent them, nor commanded them*, they have no *Calling*, and so no Power and *Authority* from *God*: and therfore the *Lord is against* these *false Prophets*: and *because he hath not commanded them, nor sent them, therfore they shall not profit the people at all.*

But Secondly, the *Prelate* saith, that his *Prelaticall Iurisdiction over the inferiour Clergie, was a thing of known use and benefit for preservation of unity and Peace in the* Church. Now first, for his *Inferiour Clergie*. *Clergie* being appropriated to the *Ministry* is an abusive Monopoly, and *usurpation*; for all *Gods* people redeemed by *Christ*, are his *kleros*, his *Lot*, or *inheritance*, whereof the word *Clergie* is derived. As *Peter* saith, writing to the *Pres-*
‡ 1 Pet. 5. *byters*, ‡ *Not as Lording over* ton kleron, *Gods heritage, but as ensamples to the flocke.* So that the *flocke* of *God*, are his *kleros*, his *heritage*. But to passe over this: Secondly, he tells us of an *Inferiour Clergie*: he meanes his *Priests*, and the rest, as *Archdeacons*, and so forth, to the number of 7 Orders, as they call them. A rabble of Orders not unsutable to the Subjects of a Lord *Prelate*, as being all of them of humane devise and *institution*; of which their *Hierarchie* is made up; another word of
‡ *Hist. Concil. Trid.* mans *invention*, which some call rather ‡ *Hierodoulia*; but what holy Orders *Christ* hath left in his Church, we shall see anon. Thirdly, *this was* (saith he) *a thing of known use and benefit.* Of the *known use* we have formerly spoken. But now, what's the *benefit*? Namely, for the *preservation of unity and peace in the Church.* How proves he this? From S. *Ierome*, who said, *That one was chosen over the rest* in Schismatis remedium, *to remedy*

Schisme

Schisme in the Church. But by the way, these very words of *Ierome* doe argue, that *Prelates* were of *humane Institution*: for *unus electus est*, one was chosen, *Virgo* of *men*. But *Ierome* speaks more expressly, which the *Prelate* wisely passeth over dry foot, where he saith, *that Prelacy was set up* humana præsumptione, non Institutione Divina, *by humane Presumption, and not by Divine Institution.* Well: but had it that *successe*, the *Prelate* speaks of? Did it produce the fruitfull *benefit* of *unity and Peace*? Or what *unity*? Or what *peace*? Indeed we find by wofull proof, that this *Hierarchy* was the very *egge*, of which the Cockatrice, *Antichrist* was *hatched*, so as the *Hierarchy* consisting of so many *Prelates*, grew at length *coalescere*, to grow together into one *Antichristian body*, whereof the *Ordine Primus* came to be the *head*. And herein *unity and Peace* are so conjoyned, as they have made up one intire new *Catholicke Church*, that, whereof the *Prelate* professeth himselfe, with the *Church of England*, and of *Rome*, and all other *Prelaticall Churches* in the world, (all other not *Prelaticall*, as the *Reformed Protestants* beyond the Seas, excluded, as before is noted) to be, in all which this his *Catholick Church* (as * elsewhere he saith) hath its *existence*. Which *Prelaticall Catholicke Church* is the very *head* and *body* of *Antichrist*. Even as the *Prelate* tells us, that the *Ordine Primus*, the Roman *Prelate* having his Throne in *Rome*. *This* (saith he) *was the very fountaine of Papall Greatnesse*: So I may say, *The Prelacie, or Hierarchie was the very fountaine, whence hath issued the maine Ocean of these* ‡ *many waters over which the Whore sitteth*; which though it be distinguished into many severall Seas of so many *Prelates*, yet all make up but one Maine Sea (as it were) one *Catholicke Church*. And this is that *unity and Peace*, the *benefit* of both the *constitution*, and *preservation* whereof is to be ascribed to the *Hierarchy of Prelates over their inferiour Clergy*.

* Confer. pag. 370.

‡ Revel. 17. 15.

Thirdly, where he saith, *Though S.* Jerome, *being no* Prelate *himselfe, he was no great friend to Bishops.* Hence I note onely the conceit of the *Prelate*, that he thinks none can speake against *Prelates*, but such as are none themselves, as if it were onely a matter of *envie*. But as the Poet said, *Dic mihi, si fias tu Leo, qualis eris?* Tell me, if thou thy selfe wert a Lion, what manner of man wouldst thou be? So the *Prelate* imagines, that if any of those, that speake against the Authority of *Prelates*, were themselves *Lions*, that is, *Lord Prelates*, they would be of another mind, they would then say, *We Prelates have Authority over all Inferiour Priests* Jure Divino, *we are the Sole visible living Iudges*. 3.

to determine and resolve all doubts in matters of Faith and Religion; we are the Sole Masters of Ceremonies, to bind all men to Canonicall obedience to all our Canons and Constitutions: we enjoy *honours, pleasures, riches, ease, delights* of the world, *favours* in Court, and what not? Thus the *Prelate* thinks all men would be of his mind, were they in his Place. And I thinke so too, thus farre, that they who take upon them the *Prelacy*, they no sooner sit in that Chaire, but it proves a Chaire of Pestilence unto them, infecting and corrupting mans very *reason* and *judgement* so farre, as to make him beleeve all is gold that glistereth. Onely few come to that Chaire, but such as are *selfe-infected* with their own imbred Plagues, as *pride, Ambition, Covetousnesse*, and that in a high Degree. So as King *Iames* being once asked, why he had made so many *Bishops*, in *Scotland*, and not one *honest man* amongst them all: he replyed, saying, *By his Saule there was never an Honest Man wad tack a Bishopricke.* And Histories tell us of many *holy men*, that utterly refused *Bishoprickes*. And there is never a true *Reformed Protestant Minister*, but hates a *Bishoprick*, as he doth the Throne of the *Beast*. But

Vid. Espencæum in Tim.

4. Fourthly (saith the *Prelate*) *This* (to wit *Authority of Bishops*) *was so settled in the minds of men from the very Infancy of the Christian Church, as that it had not been to that time* (in the 4th Age or Century) *contradicted by any.* No doubt but such a brave and bonny thing, as a *Prelacy*, would find Grace enough in the world, and quickly sink down, and *settle in mens minds* and *affections*. But what's this to the purpose, as to prove it a *Calling from God*? But *this was* (saith he) *from the very Infancy of the Christian Church.* Surely the *Prelacy*, in the very *Infancy of the Christian Church*, either had no *being* at all *in rerum natura*, or was but a misshapen *Embrio*, or *infant* in the Mothers belly, as *Esau* was at the same time in his Mothers belly with *Jacob* yea and would have claimed the *blessing* of the *birth-right* too from *Jacob* because of his *antiquity*. And did not this young Babe wrastle with *Jacob* in the *wombe*, when the Apostle saith, *The Mystery of iniquity doth already worke*; and this young *Prelate* wanted but *time* and *opportunity* to grow up to be a ‡ *Nimrod*, even the *great Antichrist*, as we shall see further anon. So as to plead *Antiquity* of the *Prelacy* even *from the very Infancy of the Christian Church*, is yet no good *Argument* to confirme their *Authority* to be *jure divino*. For even *Satans* Kingdome had existence in the world, before *Christ* was Promised. And the Kingdome of *heaven*, to wit, of *grace* here, is described to be such, as no sooner was the

‡ Gen. 10. 8, 9.

wheat

wheat of the Gospell sowne; but that wicked one had his *Superseminations of Tares* of manifold *errors*, such as sprung up even in the Apostles times, the very *Infancy of the Church*. But *had not been till that time*, (which the Prelate speakes of) *contradicted by any*. That I must now contradict. For first (as before is shewed) *Christ* forbad it upon the first motion of it. Secondly, the Apostles of which we shall speake by and by) mightily *contradicted* it, and cryed it down, as being that monstrous *mystery of Iniquity*. And thirdly, it was *contradicted* by sundry; as by *Aerius*. But you will presently say, that *Epiphanius* ranks him (even for that very opinion only, that he held *Prelates* not to be *de jure divino*, or that the Degree of a *Bishop* was no greater, then that of a Priest) in the Catalogue of *Heretickes*. And so am I also content, upon the same termes, to be by the *Prelates*, counted for an *Heretick*. But Secondly, himselfe confesseth S. *Ierome* to have *contradicted* their *Authority*; as we noted before; saying, *that their Institution was meerly of humane Presumption*. Yea and thirdly *Augustine* (that Famous *light*) was of the same mind with *Ierome*: So as some of the Learned in the * *Councel of Trent* alledged both of them in this point. So that *contradicted* it was, and had been, and that by many, and some of them (as *Christ* and his Apostles) of *Divine and Infallible Authority*. So as without all Controversie, *Prelaticall Authority* over other Ministers is no Calling of *God* at all; which we now come more fully to shew, by the Testimony of the *Apostles*, both in their Doctrine and Practise.

* *Hist. Concil. Trid.*

CHAP. VI.

Wherein is shewed, that according to the Scripture, Presbyters *and* Bishops *are all one, without difference, so as he which is a* Presbyter, *is called* Episcopus, *a* Bishop, *and a* Bishop *a* Presbyter.

THe first place of Scripture that proves this, is in *Acts* 20. where the Apostle called together the *Presbyters*, or *Elders* of the *Church of Ephesus*, as ver. 17. which *Elders*, or *Presbyters* in v. 28. he calls *Episcopus*, saying, *Take heed therefore unto your selves, and to all the Flocke, over the which the Holy Ghost hath made you Episcopus*, (that is, *Overseers*, as our English renders the word, or) *Bishops, to feed the Church*

of God, which he hath purchased with his own blood. From which words it is manifest, First, *that Presbyters and Bishops are all one and the same Order, Calling and Office.* Secondly, *that in the Church of* Ephesus *there were many Bishops, or Presbyters.* Thirdly, *that they had their Calling from the Holy Ghost.* Fourthly, *that their Office was to feed the Flock of God, over the which the Holy Ghost had made them Overseers.* And for this Cause such are called else-
* *Eph.* 4. 11. where * *Pastors,* and *Teachers,* right Shepheards indeed, that *feed the Flocke of God.* Now will our *Prelates* say, First, that they are those *Episcopi*? What more contrary to their *Canons,* and practise: For First, they doe not allow, that every *Presbyter* be called a *Bishop*, nor to be of the same Order, Calling, and Office. For they say, that the Order, Calling, and Office of a *Bishop* or *Prelate* is distinct and different from that of the *Presbytery.* Secondly, the *Prelates* have an old *Canon,* that there must be but one *Bishop* in one City, or Diocese. But here we see the Church of *Ephesus*, that one City had many *Bishops* in it, even as many as there were *Presbyters.* Thirdly, our *Prelates* can never prove their Authority and Office to be from the Holy Ghost, either from any *inward calling,* or *outward.* Not from an *inward calling,* because, first, it is not any *zeale of Gods glory,* or desire to win soules to God, but it is the strong bias of *ambition,* and *covetousnesse, pride,* and *vaine glory,* and *love of the world,* that draws them to a *Bishopricke.* Nor Secondly, is it an *outward calling* from men. For as in respect of *God,* they have *run, afore they be sent:* So in respect of Man, they *come before they be called.* Yea they provide and prepare a long time before for such a Purchase. For they heap up by hook or crook 3 or 4 Fat Livings, they seldome Preach at any of them, nor keep *Residence,* or *Hospitality,* but hoord up full Bagges, Sculke at the Court, ingratiate themselves with those in greatest Grace, and when the Chaire is voyd, they bring out their Bagges, and so they are the onely qualified men for such a Dignity. They are well known to be no *Puritans.* So as neither according to their own ancient Canons (which were framed according to the practise held in the Apostles dayes, when the People had a voyce in the *election* of their *Pastors*) have the *Prelates* an *outward calling* to their *dignities.* For instance, when Mr. *Montague* was to be installed (or I wot not what they call it) in *Bow Church,* and the *Tipstaffe* (according to the Ancient custome in that Case) with his Mace proclaimes open *liberty* for any, that can come and except against the *worthinesse* of that Man, one stood forth, and

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made his *exception*; which though it was both legall, and very *materiall*, yet he was borne down, and the *matter* never came to *tryall*, but was carryed with a strong hand for the new *Prelate*. Thus (I say) they have no *lawfull*, nor truly *formall*, or yet Canonicall *outward Calling*. Yea, besides that they are notorious *Simonists*, either purchasing that *dignity* with a great Summe of money, or procuring it, *obsequio*, by *obsequiousnesse*, or *Court-Service*, and *attendance*, or by a *wager*, or the like (all which are branches of *Simonie* they doe also play the egregious *hypocrites*. For when the Question is asked them, *Vis Episcopare*, Wilt thou be a Bishop? he answers, *Nolo*, No forsooth. And this is done three times. A meere *mock-holiday*. For if the wretch were taken at his word, he were undone. Fourthly, neither doe our *Prelates* affect the *Bishopricke* for that end, that those *Bishops* of the *Church of Ephesus* were exhorted unto by the Apostle: namely, *to feed the Flock of God*. Yea, besides that their ayme and desire is not for the *Office* and *worke* of a *true Bishop* (as the Apostle saith, * *He that desireth the Office of a Bishop, desireth a worthy worke*) which is principally *to feed the Flocke of God*, as also ‡ *Peter* exhorteth; for they look not to the *duty*, but after the *dignity*, as *Chrysostome* and ‡ *Bernard* have noted of old. *Thou seest* (saith ‡ *Bernard*) *all Ecclesiasticall zeale to boyle and pant after their Dignities onely*, &c. as we noted before: besides this, I say, it is a thing impossible for them *to feed the Flocke of God*. For some of them have foure or five hundred *Flocks* within their Diocese, some more some lesse, which they never once in all their *life* bestow one *fothering* upon; onely the *Prelate* in his *Triennall Visitation*, that is once in 3. yeares, *visites* perhaps halfe a dozen *Churches*, where he comes not *to feed the Flocke* with one Scrap of a Sermon, but to fill his pouch with his poore *Ministers double Procurations*, and his paunch with their good Cheere. But our *Prelates* will answere (as our *Non-residents* doe in that case) *that though themselves doe not feed the Flocke, yet their Curates doe it for them*. For (say our *Prelates*, and that according to their *Collect* for *Bishops* and *Curates*) *all the Ministers in their severall Dioceses are their Curates, to feed so many Flocks*. Thus by this reckoning, the *Prelates* are the most egregious *Non-residents*, of all other. And thus we see, how not onely *unlike*, but *directly contrary* all *Prelates* are to those *Bishops* of the *Church of Ephesus*, and that in all and every of those particular and remarkable respects forespecified out of the Apostles own words. And therefore by that place of Scripture, *Prelates*, though they have

* 1 *Tim.* 3. 1.
‡ 1 *Pet.* 5. 2.
‡ *Vides omnem Ecclesiasticum zelum fervere, sola pro dignitate tuenda.*

usurped

usurped most unjustly the Title of *Bishops*, yet they have nothing in them of true *Bishops* indeed, and therfore are never able to prove, that they are *Bishops jure divino*. For they which are *Bishops jure divino*, are *lawfull Pastors* set over their particular *Flocke*, to feed the same *with the wholesome food of the word*: but *Prelates* call themselves *Diocesan Bishops*, having so many *Flocks*, as they neither doe, nor ever are able, nor ever intend to *feed* them. Nay instead of *feeding* them, they restraine and inhibit all *Ministers to feed their Flocke* at all in the Afternoone on the *Lords dayes*, nor at any time to *feed them* with *sound* and *wholsome*, and *comfortable food* of the *Doctrines of Grace*, and *Gods free love to his Elect* in *giving Christ for them*, *effectually to Redeeme them, and certainly to bring them to that eternall glory in heaven, which God from all Eternity had Predestinated them unto*. So as without this *sound preaching of Grace no Flock* can be *Savingly fedde*. *Prelates* therefore are *Wolves* to *destroy*, not *Shepheards* to *feed* the *Flocke of Christ*.

A Second place of *Scripture*, proveing a *Presbyter* and a *Bishop* to be all one, in Order, Calling and Office; is in *Tit.* 1. 5. &c. *For this Cause* (saith the Apostle to *Titus*) *I left thee in Creete, that thou shouldest set in order the things that are wanting, and ordaine Elders in every City, as I had appointed thee. If any be blamelesse*, &c. *For a Bishop must be blameless, as the Steward of God; not Selfe-willed* &c. Here againe we plainly see, that those, who are the *Presbyters*, or *Pastors* set over the *Flock of God*, are here called *Bishops* by the Apostle. Whence it is evident that in the *Infancy of the Christian Church*, in the time of the Apostles themselves, and that by Order from *Christ*, and from the *Holy Ghost*, all *Presbyters*, or *true Pastors* of severall *Congregations* (as aforesaid) were called *Bishops*, or *Overseers*, as the Greek word signifieth. And this was *kata pó'in*, in every *City*, and Towne in *Creete*, especially where there was a Congregation of Christians, *Titus* was appointed by the Apostle to *ordaine* such *Elders* or *Bishops*. And in *Centuries* we read, how in some Countries, there was never a Towne, or Village, but it had a *Bishop* in it, which *Bishop* was the *Pastor* there. And the severall *qualities* required in those *Presbyters* or *Bishops* are in the same Chapter set down by the Apostle, which because we touched before upon occasion, I will not here insist upon. But those *qualities* are such, as our *Prelates* willingly leave to those poore *Presbyters* or *Bishops*, as most sutable for those Apostolick Times and Persons. Content they are to take the Name of *Bishop* upon them; but for

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the *qualities* there required, they are not *Prelaticall* enough, such as will suit with a *Lord-Bishop*. For those were poore *Bishops*, or *Overseers*, and *Feeders* of one *Flocke* in this or that *City*: but these are *Lord-bishops* over a whole *Diocese*, as before is noted.

To these places, we might adde others; as *Phil.* 1. 1. *With the Bishops and Deacons.* Where the Apostle, nameing no more Orders, but of *Bishops* and *Deacons* (the same which he nameth and describeth in the forecited places, 1 *Tim.* 3. and *Tit.* 1.) makes it cleare unto us, that by those *Bishops* in *Philippi* he meanes the same in kind, that were in *Ephesus*, and *Creete*, to wit, so many *Presbyters*, as were also called *Bishops*, or *Overseers*. And naming *Bishops*, which were at *Philippi*, it argues, there were many *Bishops* of that one *Church*, as we noted before of the *Church of Ephesus*. And in other places also, they are called *Elders*. For 1 *Tim.* 5. 17. *Let the Elders that rule well, be counted worthy of double honour*, málista oi kopiontes, *especially those, that take greatest paines in the Word and Doctrine.* Now those *Elders* (Chap. 3.) he calls *Bishops*. Implying they are both one, as also, that there were many of those *Bishops* in the *Church of Ephesus*, where *Timothy* then was. And those *Presbyters* or *Bishops*, some were more industrious in the *word* and *Doctrine*, did *kopian*, *labour more hard* therein (as the word signifieth) then *ordinary*: and therefore such the Apostle would have to be *counted worthy of double honour*. Now is it thus with our *Lord-Bishops*? First, do they *kopian*, *toyle hard at Gods Plough* (to use *Latimers* Comparison) do they desire no more *honour*, but such as is proportionable to their paines in *Preaching Gods word*? Tush, their *honour* is according to the *honour* of the *City* whereof they are *Lord-Bishops* (as the *Prelate* himselfe ‡ tells us, *The Honours of the Church should follow the Honours of the State*) or according to the *greatnesse* of their *revenews*, or according to their great *favour* and *place* in *Kings Courts*, and not according to their *yeares*, or *vertues*, or *good deserts*, which are neither *required* in them, nor *respected* of them. Thus still all along *quantum abludunt*, how much distance is there, and what *infinite disparity* between our *Lord Bishops*, and *Scripture-bishops*? And lastly, these *Bishops*, so called by *Paul*, are called also by *Peter* Præsbyteri, *Presbyters*, or *Elders*: where he saith, ‡ *The Elders which are among you, I exhort, who am also an Elder, and a witnesse of the sufferings of Christ, and a partaker of the glory that shalbe revealed: Feed the Flocke of God, which is among you, taking the oversight thereof* (Episcopountes) *not by constraint, but willingly: not for filthy lucre, but of a ready mind: neither*

1 *Tim.* 3. 1.

‡ *Confer. pag.* 176.

1 *Pet.* 1, 2, 3, 4.

neither as being Lords over Gods Heritage, but being Ensamples to the Flocke. And when the chiefe Shepheard shall appeare, ye shall receive a Crown that fadeth not away. Where First, he notes the *Ministers* and *Pastors* by the Title of *Presbyters*, or *Elders*, as also he stiles himselfe. He saith not *My Lords*, or *Right Reverend Fathers*, or the like. Secondly, he useth no imperious language unto them, but saith, *parakalo, I exhort, or beseech you.* Not as the *Prelates* to their Priests. *These are to will and require you, upon paine of Episcopall Censure*, &c. Thirdly, the thing he *exhorts* them unto, is *to feed the flocke of God committed to their Charge.* But our Lord-*Prelates* command their *inferiour Ministers* to *feed their flocke*, as *sparingly* as may be, as, at the most to preach but once upon the *Lords day*, or once a *moneth* will serve, and for *Catechising* in the *afternoone*, altogether to forbeare expounding, and for the sound *food of the Doctrins of Gods free Grace*, which is the very Summe of the *Gospell*, never to preach of them at all, as being too *Puritanicall*, and the like. Fourthly, He *exhorts* them to *feed*, each his *own Flocke, Feed the Flocke of God, which dependeth on you.* He saith not *Flocks*, as if one *Presbyter* or *Bishop* were set over many *Flocks* or *Congregations* as our Lord *Bishops* are; as is noted before. Fiftly, he *exhorts* them *to oversee their Flock, not for filthy lucre, but of a free and ready mind.* But our Lord *Prelates*, and their *Curate Priests* are of another mind, as being *hirelings*, and noe *true Shepheards*, so as it is with them, *No penny, no Pater noster*; they looke more to their *tithes*, then to their *taske*; and more, after the *fleece*, then for the good of the *flocke*. Sixtly, *Not as Lords over Gods Heritage*; yea, *Mud' o's katakurieuontes*, nor *as Lording it ever Gods Heritage*. The same word is used in *Mat.* 20. 25. *Mark.* 10. 42. Where such Heathen-like *Lording*, is by *Christ himselfe* forbidden his *Disciples*, as * before is shewed. But the *Pontificians*, and so our *Lordly Prelates* say, that this word, *katakurieuein* signifieth onely a *tyrannicall Lordship*, which they doe not use. I answere, that in *Luke kurieuein*, to *Lord it at all*, is forbidden. And being put for *katakurieuin*, it noteth, that all manner of *Lordship* over the *Flocke of God* is *forbidden to Christs true Ministers*. Nor can the *Prelates* (whether *Pontifician*, or *Protestant* in Name) so easily cleare their *Lordly Dominion over Gods people* from *Tyranny*. For even our great *Prelate* himselfe, sticks not to charge the *Church of Rome* with ‡ Tyranny. And can he discharge himselfe of it? Wherein comes the *Primate* of the *Church of England* short of the *Papall Tyranny*, but in this, that the *Pope tyrannizeth* over the *universall Church* of the *great*

* *Chap.* 2.

‡ *Confer pag.* 298.

world,

world, and the *Metropolitan* or *Metropolitician* of all *Enaland tyrannizeth* over that *whole Church*, which the *Pope* called the *other world*? The difference (I say) is onely in the *Magis & Minus*, which *alter not the nature of the thing*. For, for the *Popes Inquisition*, the *Prelate* hath his *High-Commission*; by the Law whereof though he cannot bring his Heretick *Puritans* to the Stake, attended with *fire* and *fagot*, as the *Popes Inquisition* doth, yet he can make their *life* more miserable, then *death* it selfe, by his *perpetuall close Imprisonments*, and the like. Nor wants he either *Canons* and *Ceremonies*, as snares to catch, nor *Pursuivants*, as Beagles to *hunt* out the *poore Sheep*, and to hale them to his Shambles, for refusing to be *fed* with such *hemlocke*, instead of *Gods* wholesome *word*. Yea where his *High-Commission* cannot reach to suck the *blood*, and *crucifie* the *bodies* of *Christs Servants*, as upon the Pillory: he can easily remove the Cause into another *Court*, where himselfe sitting a grand and Powerfull Swaying Judge, will *satisfie* his *blood-thirsty* longing. And as in * another place of his Booke he *twitteth* the *Church of Rome* for being a *Tryumphant Church*: Saying, *Now She must be a Triumphant Church here; Militant no longer*: So no lesse *Triumphant* hath the *Prelate* made his *present Prelaticall Church of England*. Oh, how doth he *triumph* in his Chaire, as in his *Charet*? Yea, more specially, how did he *triumph* over those *Three* his *Remarkable men*, whom he (looking out at the *Court-window*) beheld standing on the Pillory, and loosing their Eares and Blood; how did he then applaud his *politicke pate*, and *potent credit* in *Court*, that he could thus *anékesta*, without rememedy (as the ‡ Story saith of the Tyrant *Licinius*, a *perseciter* of the *Christians*) overthrow the *most innocent Cause*, and therein the *most innocent Persons* (and without all colour of *contradiction*, the *Minister*) that ever was Judged in any *Christian Court*. Thus he *triumphed* over them: though their *triumph* over him; and all his *Antichristian lawlesse cruelty*, in that their most *constant courageous*, and *invincible cheerfullnes* in *suffering*, was as much more *glorious*, and *noble*, as his was most Ignoble, and Base. But thus (I say) the *Prelate*, with his *Prelaticall Church*, *must be Triumphant*: *Militant no longer*, but in *warring* against the *Lambe*, and his *poore followers*. So as this *Prelate*, with his Confederates, are the Successors of the *High-Priests*, *Scribes* and *Pharisees*, and of *Edmund Bonner*, and *Stephen Gardiner*, those *bloody Butchers* and *Wolves*, which devoured and destroyed *Christs Sheep* in *Queen Maries dayes*, and therein were the *Church-Triumphant in England*. But this by the way. Re-

* *Confer. pag.* 204.

‡ *Socrat. Hist. Eccle. lib. 1. c. 2.*

turne we now, whence we have a little (as it were) digreſſed, though not impertinent to our Purpoſe in hand, which is to ſhew the true difference between the true *Miniſters of Chriſt*, and thoſe of *Antichriſt*.

Seventhly, therefore, *Not as Lording it over Gods Heritage*, but being *Enſamples to the Flocke*. Now wherein are our *Lord Prelates Enſamples to the Flocke*? In their *humble carriage*? In their *meekneſſe of ſpirit*? In the *moderation* of their *government*? In their *continencie*, and *contempt* of *Riches*, *Honours*, *Pleaſures*, *Eaſe*, and the like? Nay are they not *Examples* to the world (farre be it from *Gods Flocke*) of *extreme Pride*, *Ambition*, *Covetouſneſſe*, *Voluptuouſneſſe*, *Idleneſſe*, *Profaneſſe*, *Lawleſſeneſſe*, *extreme Cruelty*, *barbarous Injuſtice*, *implacable Malice*, and *intolerable Tyranny*, *palpable Hypocriſie*, and ſuch like *Prelaticall vertues* and *graces*, the moſt proper and peculiar *indowments*, inſeperable *qualities* of their *Hierarchie*? Eightly, and laſtly, true *Elders*, or *Bishops*, that with a good *Conſcience feed Gods Flocke*, both with the wholſome *food* of *ſound Doctrine*, and with the *holy Example* of a good *life*, ſhall, when the *chiefe Shepheard ſhall appeare*, *receive a Crown of glory*, *that fadeth not away*. Where I obſerve two particulars: that *Ieſus Chriſt* is the onely *Chiefe* or *Arch-Shepheard*. *O' A'rkipoímen.* So as here is no place, either for *Pope*, over the *univerſall Church*, or *Metropolitan* over a *whole Kingdome*, or for *Archprelate* over the *Provinciall*, or yet *Prelate* over all the *Shepheards* in his *Dioceſe*; for then ſuch ſhould be *A'rkipoímenes*, the *Cheif Shepheards*: but this Title and Office is peculiar to *Chriſt* alone, and incommunicable to any other. Nor did *Peter* himſelfe, arrogate to himſelfe any ſuch Title, but was content with * *o' ſumpresbúteros*, a *Fellow-Elder*, as if an *equall* to thoſe *Elders*, or *Presbyters*, to whom he writ. The ſecond particular I note is, that all ſuch *Presbyters*, or true *Bishops* (as aforeſaid) may and do moſt certainly expect, and ſhall moſt ſurely receive, at the *appearing of the Chief Shepheard*, *an immarceſcible Crown of Glory*. Behold, here is ſuch a Reward, as no *Lord Prelate* can expect, or hope for. For theſe are rightly reſembled by ‡ *Dives*, to whom (being in hell *torments*, and deſiring *one drop of water to coole his tongue*) *Abraham* anſwered, *Son remember*, *that thou in thy life time receivedſt thy good things*, &c. For he had gone in his *purple* and *fine linnen*, and *fared delicioufly every day*, while mercileſly he ſuffered poore *Lazarus to lye at his gate full of ſores*, yeelding him no *reliefe*, or *comfort* at all; ſaving that his *dogs came*, *and licked his Sores*. And doe not our *Diveſes*, our rich *Lord Prelates*

* 1 Pet. 5. 1.

‡ Luk. 16.

lates (and which of them is poore) goe in their *Purple, Satten, Velvet*, and the *finest lynnen*, as their *Lawn sleeves* and *Rochet*, and *faire deliciously every day*, not induring once in their lives, with their good wills, to keep one extraordinary *Fast day*, so *zealous* are they of the observation of *Lent*, and other *Embers*; wherin they can *faire deliciously* with the choycest Fish, and Fruits, and Wines, and other Cates. So as with *Dives* they have their good things here. Only these come short of, and outstrip *Dives* in some things: For First, *Dives* yet suffered *Lazarus* to be layd at his doores: but these beat away the true *Lazars* from their doores, 2. *Dives* suffered his *dogs* to shew so much compassion, as to lick *Lazarus* his *sores*: but our *Lord Prelates* doe set their *dogs* at the true *Lazaruses*, to teare them in pieces; 3. *Lazarus* brought his *sores* with him, *Dives* did not cause them: but our *Lord Prelates* doe fill *Gods Lazaruses* full of *wounds*, which they carry away with them, not scaping from their Gates with a whole Skin; 4. *Lazarus* was willingly layd at *Dives* his gates: but *Gods Lazaruses* never come to the *Lord-Bishops* Gates, but with an ill will, when they are hayld and pull'd; 5. *Dives* denyed his Crummes, to *Lazarus*, because they were of his bread to feed his *dogs*: but the *Prelates* doe not onely deny any one Crumme of *mercy*, when they are offended, or to doe *right* when the *Lazaruses* are *injured*: but they doe also rob, pill and poll them, stripping them of all they have, and so doe not relieve; but make *Lazars*.

Againe, on the other side, *Lazarus* in some sort may be an Embleme of *Gods true Ministers*: For *Lazarus* had all his *evill* things in this world: So the good and *faithfull Ministers* of *God* must undergoe manifold *afflictions*, *tribulations*, and *persecutions* in the world, as our *Saviour* * *Christ* forewarned his *Disciples*, and so their true Successors, to wit, Godly and painfull *Ministers* of the Word; who find their Masters words verified in themselves, by manifold experince of *tributations* and *persecutions*, which they mainly and chiefly suffer at the hands of *Antichrist*, and his *Antichristian Prelates*; as the world it selfe is able to beare witnesse. In the Kingdome of *England* at this day, who are the *great persecuters*, yea and the onely *oppressors* of *Gods faithfull* and *painfull Ministers*, and of all *true Professors*, but these *Lordly Prelates*, who will not suffer any one, *Minister*, or other, to burrow within thir *Diocese* (if he doe but smell of a *Puritan*, as they call them) but do *ferrit* them out, and *hunt* them to the *death*? Where by the way it is cleare to all men, that have but

* *Luk* 21. 12. *Mat.* 24. 9.

common sense, that the *Prelates* (which are, and ever have been (at least since *Antichrist* hath been aloft) the most furious and fiery *Persecuters of Gods good Ministers* and *people*, even for Religion sake) are *false Bishops*, falsely pretending their *Iurisdiction* from *Christ*, and their *Succession* from the *Apostles*. They might aswell say, that they have *Authority* from *Christ*, and his *Apostles* to *afflict*, *persecute*, and *oppresse* all *true Religion*, with all the *true Preachers*, and *Professors* therof, and so prove themselves to be of those, of whom *Christ* foretold his *Disciples*, saying, * *They shall put you out of the Synagogues, yea, the time cometh, that whosoever killeth you, will thinke that he doth God Service.* And surely the *Prelates*, grounding their usurped *Authority* upon *Christ*, which they so exercise in *afflicting* and *oppressing Christs Ministers* and *people*, must needs consequently conclude, that this their *persecution* is a speciall part of *Gods service*. To conclude, then the Parable; as these *Prelates* have their *good things* here, and nothing is left them, but a ‡ *fearefull expectation of judgement and fiery indignation*, *which shall devoure the Adversaries*, so as they shall not find a *drop* of *mercy* in Hell, who would not shew a *crumme* of *mercy* here, but contrariwise shalbe *tormented* with more *scorching flames*, then *Dives*, by how much their wickednesse here exceeded his: So *Gods faithfull Ministers*, as they receive their *evill things* here (and especially at the hands of *Antichristian Prelates*, whose *malice* and *cruelty* against them exceedeth all other in the world) so they shalbe sure to receive a most *glorious* and *unfading* † *Crown of Glory*, which the *Lord*, the *Chiefe Shepheard*, the *righteous Iudge shall give unto them*, *at that day, not to them onely, but to all those that love his Appearing.*

* *Iob.* 16.2.

‡ *Heb.* 10.27.

† 2 *Tim.* 4.8.

Chap. VII.

Wherein is shewed, that the Prelates *are no lesse contrary to the Practise of the* Apostles (*whose Successors notwithstanding they pretend to be*) *then they are to their Doctrines; as hath been proved.*

For the more cleare demonstration hereof, we will consider the Practise of the *Apostles* in a twofold notion: 1. the Practise of their *Ministry*: 2. the Practise of their *life* and *conversation*. First, for their *Ministry*: that also we consider in a double respect; 1. of Doctrine. 2. of Discipline.

pline. Of these being to speake, we will first consider the *Apostles* two wayes: 1. as they wete *Apostles*: and 2. as they were *Ministers*. First, as they were *Apostles*, to speake in a strict and proper sence, they left no Successors behind them. For as *Apostles*, 1. they had their immediate Calling from *Christ*: 2. they did * see *Christ* with their bodily eyes: 3. they were inspired immediately from *Christ* with Apostolicall Gifts and Graces of the Holy Ghost, ‡ which *led them into all truth*, so as their *judgement* was *infallible*, they could not erre: 4. they were made the Pen-men of the Scripture: 5. They had a power given them to appoint Euangelists to attend their Apostleship in the Gospell, to settle and *water*, where the *Apostles* had *planted*, and where they appointed them: 6. They had † immediate direction from the Holy Ghost where to preach at such, or such a time: 7 They had their § Commission immediately from *Christ*, which was to preach the *Gospell* throughout the world, though the † *Holy Ghost* did more particularly dispose of them to severall Countries. Now in all these respects the *Apostles*, as *Apostles* left no Successors behind them. For after the decease of *Apostles*, and so also of the *Euangelists* (some whereof writ the Gospell, and some preached the Gospell, and did other things at the *Apostles* appointment; whereof we shall have occasion to speake more anon) their Office of *Apostles* and Euangelists, ceased. So as, never since they lived, have there beene any *Apostles* or Euangelists, properly so called. Though in a generall notion all true Preachers of the Gospell, in asmuch as they have a Calling from *God*, being sent of him, though mediately by the Church, may be called *Apostoli*, that is, sent, (as the *Apostle* called *Epaphroditus* ‡ *A'póstolon*, the Philippians *Apostle*, which our English translates a *Messenger*, because they had sent him to him) as they are called in the selfe same respect *Aggeloi*, * *Angels*, or *Messengers*: and they may be called also for the same reason Euangelists, because they are Preachers of the Gospell. But I say, strictly and properly the *Apostles* onely were called *Apostles*, and the Euangelists Euangelists, for the reasons aforesaid. So as after their decease, the ordinary Ministers of the Word which *God* appointed to succeed them in their Ministry, were called *Pastors* and *Teachers*, as *Eph.* 4. 11. and sometimes *Presbyters* or *Elders*, and *Overseers*, or *Episcopi*, set over their severall Congregations respectively as aforesaid) and sometimes ‡ *upereta*, or *diakoni*, Ministers of the Word; as the *Apostle* often styles himselfe,

* 1 *Cor.* 9. 1.

‡ *Iohn* 16. 13.

‡ *Act.* 8. 26. & 16. 6.

§ *Mat.* 28. 19, 20.

† *Act.* 13. 2.

‡ *Phil.* 2 25.

* *Revel.* 1. 20.

‡ *Act.* 26. 16. *Col.* 1. 23.

So

So as in the Second place we come to speake of the practise of the *Apostles*, as they were *Ministers of the Gospel*, whose example all *true Ministers* imitating, are said to be their *true Successors*. But before we speake thereof, one Objection crosseth us in our way, which is this. We noted before, that one peculiar priviledge and badge of an *Apostle* properly so called, was, that he had the *Holy Ghost* immediately inspired into him by *Christ*, so as it *led him into all truth*, that he could not erre in his preaching, or writing of the *word of God*. Now it is Objected, *that the promise of* * *Christs Spirituall presence, and so of the Holy Ghost, is made to the Apostles, but to all the succeeding generations of all their true Successors to the end of the world.* Upon which *promise* (but most falsely applyed) the Pope doth build his Imaginary *Infallibility, of a power of not erring in the faith.*

* Mat. 28. 20. *Objection.*

For Answere hereunto briefly. First, neither the *Pope*, nor any *Prelate*, have any thing to doe with this *promise*. For they have no Calling from *Christ*, as hath been proved; and they are *Antichrists*, and so led by another *Spirit*, to wit, of him, of whom they have their Calling, and that is, of the *great red Dragon*; as remaines yet further to be cleared. Secondly, concerning this *promise* made immediately by *Christ* to his *Apostles*, that he *would be with them to the end of the world*, and that the *Holy Ghost should lead them into all truth*: we must distinguish between the *Apostles*, and all succeeding *true Ministers*. First, this *promise* was actually fullfilled to the *Apostles*, so as they neither erred in their *preaching*, nor in their *writing of the word of God*; and the substance of all their *preaching* (so farre as it is necessary for the *salvation of Gods Church to the end of the world*) is by them left in *writing* to be a rule of our *faith*, and the ground of all *holy* and *saving knowledge*. Now then all *true Ministers*, succeeding the *Apostles* in all ages, and also all *true Beleevers*, though they neither receive the *Holy Ghost immediately* from *Christ* as the *Apostles* did, nor are any to expect to receive it in that extraordinary way: yet all *true beleeving* both *Ministers* and *People* doe receive the *Holy Ghost*. But how? By what meanes? The *Apostle* tells us, ‡ *By the hearing of Faith preached*; that is, *by hearing the Gospell* (which is the ground of *Faith*) *preached*, we receive both *faith*, and the *Holy Ghost*. Now as we received the *Holy Ghost by hearing of Faith preached*: So this *Spirit of God doth guide us into all truth*, by and according unto the *Scripture*. And as the *Holy Ghost* is (as I may so say) § begotten in us by the Seed *of Gods word* Sown in our *hearts* (though properly we are *begotten* again by

Answer.

‡ Gal. 3. 2. *Act.* 10. 44.

Gal. 4. 19.

by the *Holy Ghost*) so this *Holy Ghost* is as it were, nourished and preserved in us by and through the *word of God*, even as the *light* of the Lamp is nourished by the Oyle, or as the *breath* goeth with the *voyce* or *word* spoken; or as the *blood* hath its course in the *veins*, or the *vitall Spirits* have their *Seat* in the *heart*; or as the *Animall Spirits* in the *braine*, when they are derived into all the parts of the *body* in the *Arteries* and *veines*, so as all the *members* are thereby actuated and moved. And as the Philosopher saith of *naturall bodies*, * *A'panta trephêtai toîs a'utoîs, e'x o'pêr e'isi: All things are nourished by selfe same Substance, whereof they are begotten*, or *have their beginning* or *being*: So in a sort it may truly be said, *that as we begin Spiritually to live by the Holy Ghost through Faith by the Preaching of the word of God: So this Holy Ghost in the severall graces and operations there of is preserved, and as it were nourished in us by the continuall ministration of the food of the same word in our Soules.* Or in a word, the *Holy Ghost* hath no *operation* in us, either for *instruction*, or *illumination*, or *consolation*, or *corroboration* of any Grace in our Soules, but in and by, or according to the *word of God*. So as besides *Gods written word*, there are no *revelations* of the *Spirit* to be expected in *Gods true Church*. Secondly therefore, the *promise* of the *Holy Ghost* to *Christs true Church* and *Children*, succeeding the *Apostles* even to the end of the world, is made good to all and every particular member of *Christs* Mysticall body, whether Ministers or People: so as in the matter of their *faith*, and whatsoever appertains to their *salvation*, they are by *Christs Spirit guided into all truth*, being led by the *rule* and *light* of *Gods word*, which to those that are in *Christ* never goes unaccompanied with the *Holy Ghost*. For, even as * *so many as are led by the Spirit of God, they are the Sons of God*; So as, *If any man have not the Spirit of Christ, the same is none of his*: So none *are led by the Spirit of God*, but those that are *led by the word of God*. And therefore as *Christs Spirit* dwells in all his, so his ‡ Word also. For these two are inseperable; the *Holy Ghost* teaching us no other things, but what we find *written* in the *word of Christ*. To which purpose *Christ* saith, *When* § *the Spirit of Truth is come, he will guide you into all truth: for he shall not speake of himselfe: but whatsoever he shall heare, that shall he speake.* Now the whole *Scripture* is *Christs word*: this the *Holy Ghost* receiving from *Christ* revealed to his *Apostles*, or (as *Christ* saith) † brought to their remembrance: and the *Apostles* commited those things to *writing* (as the *Holy Ghost* directed them) for our both *instruction*, and *remembrance*. So as if * any

* *Aristot. De Ortu. & in tertiu. lib. 2.*

* *Rom. 8.14.*

‡ *Ioh. 15. 7.*

§ *Ioh. 16.13.*

† *Ioh. 14. 26.*

* *Isa 8.20.*

Speake

Speake not according to this word, it is because there is no light in them. Whatever *Spirit* men bragge of, not inducing the *Law and Testimony* of the *Scripture*, it is without *light*, a *counterfet Spirit*, a *lying Spirit*. And this is that very *Spirit of Antichrist*, and of his *Prelates*, who to advance their own *Canons* and *Decrees*, and to cry up their usurped *Antichristian Authority*, in taking upon them to be the onely *visible Iudges in matters of faith* (as * before we have noted of our *Prelate of Cant.*) as if they had the *Spirit of Infallibility*, and were the onely men of *Gods Privy Counsell*; and the onely *Privilegiats* not to erre: doe so much depresse, vilifie and cry down the *Authority* and *Sufficiencie* of the *Scripture*, as if it were a ‡ *dumbe, dead*, and *blind Iudge*, having not so much *light* in it, as is *sufficient* to demonstrate it to be the *word of God*, but what it must be beholden to the *Authority and Tradition of the present Prelaticall Church* for. But ô ye *blind Guides*, § *To the Law, and to the Testimony*: for while ye *Speake not accordiag to this word*, but contrariwise *blaspheme* the same: it is a manifest signe, that there is neither *light*, nor † *life* in you,

* *Cap. 3.*

‡ *See the Prelates Relation. Sect. 16. throughout.*

§ *Esa. 8. 20.*

† *Ioh. 6. 53.*

Come we now to prosecute the remainder of the former particulars propounded: the second generall whereof is, the Practise of the *Apostles*, as they were Ministers of the Gospell, whose examp.e all *true Ministers* imitating, are said to be their true Successors. And first of this Practise in regard of *Doctrine*, to wit, in their *Ministry of the Word*, and *Sacraments*. First for their *Doctrine*, it was found and sincere, the very *word of God*, which they preached with all diligence, and good Conscience; exhorting other *Ministers* also to the like *diligence* and *faithfullnesse* in preaching: as 2 *Tim.* 4. 1, 2. *I charge thee therefore before God, and the Lord Iesus Christ*, &c. *Preach the word, be instant, in season, out of season*, &c. Thus did the *Apostles*. But doe our *Prelates* thus? First, do they preach *diligently*? Are their Sermons any more, then 2 or 3 Festivalls in the yeare? And doe they preach sound Doctrine? Nay as the *Apostle* there saith, *They will not indure sound doctrine*; they neither preach it themselves, nor permit others. And instead of *exhorting Ministers* to be *diligent* in *preaching*, and *teaching* the *people*, they flatly forbid them to preach so often, as twice on the *Sabbath*, or to expound the *Catechisme*, for instructing the People. Thus they are enemies of *Gods word*, and so of the *salvation of Gods people*. Are these men then *Successors of the Apostles*? Againe, for the *two Sacraments*, the *Apostles* administred them duly according to ‡ *Christs institution*, not varying one title from it; they neither detracted

§ 1 *Cor.* 11. 23

any

any thing from it, nor added ought of their own *inventions*. Now doth the *Prelaticall Catholicke Church*, (wherein that of *England*, and of *Rome are both one and the same, and doe professe one and the same faith and Religion*, as our great *Prelate* saith; noted before) thus? Now *Romes detractions* and *additions*, we all know. But what hath the *Prelaticall Church of England* done in this kind? 1. Doe they not detract both from *Christs institution*, and from the *dignity* of the *Sacraments*, while they set dumb *Priests*, no better then *Masse-Priests*, to administer? Doe they not detract from *Baptisme*, while they doe as much debase it in comparison of the *Lords Supper*, as they doe exalt this (which they * call the *Great Eucharist*) in comparison of that? Do they not administer that, neere the Belfrey, or Church-door, the lowest part of the Church, as they estimate it: and this at the end of the Chancel, their highest part of the Church? Secondly, do they not alter *Christs institution* by adding to the *Sacraments* of their own *superstitious inventions*? Doe they not adde an empty and *aëry signe of the Crosse* to *Baptisme*, the omission whereof is no lesse heinous, then of *Baptisme* it selfe? And have they not added a long Forme of *Liturgie* to the *administration* of both the *Sacraments*? Have they not *altered* the *Table* for the *Lords Supper*, into an *Altar* for a *sacrifice*, which is also as great a *derogation* from the *sufficiencie* of *Christs* onely *sacrifice* on the Crosse, as it is an *alteration*, yea and an *annihilation* of this *Sacrament*, which is to be administred as a *Supper*, on a *Table*, not as a *sacrifice*, on an *Altar*. And this they doe also, in imposing a necessity of *kneeeling* at the receiving of the *Sacrament*, whereby they overthrow the *nature* of a *Supper*. To omit their necessity of *private Baptisme*, and of carrying their *Host* to a man on his *death bed*: would they not also of ‡ late yeares have brought againe into the *Church of England* the other ς *Sacraments* of the *Romish Church*, that so the *Church of England* and of *Rome* might in nothing be unlike in their *practise*, as they are not in *profession*, as our said *Prelate* saith: Thus are our *Prelates* herein Successors of the *Apostles*?

* *Relation of the Conf. p. 130.*

‡ *As in Dr. Cosins Booke of Private Devotions, or Canonicall Houres.*

Secondly, for the *Apostles practise* in point of *Discipline*. And this is either in *Ordination of Ministers*, or *Reformation* and *correction of manners*, or *imposition of Ceremonies*. For the first, *Ordination of Ministers*, we read, of *Timothies ordination* no lesse by the *imposition of the hands of the Presbytery*, then of *Pauls* himselfe. *Titus* indeed was appointed by *Paul* to *ordaine Elders in every City* in *Creet* (as was noted before) but if he did this alone,

without the *Presbytery*, a *necessity* must needs be supposed, which is neither Rule nor Law in ordinary Cases. And by the way, whether *Titus* and *Timothy* were *Diocesan Bishops*, as the *Prelates* pretend, we shall see in a more fit place. And for *Ordination* this we are sure of, that whoever have the charge of it, *Prelates* have nothing at all to doe with it, because (as is already proved) they are no *lawfull Ministers of Christ*, much lesse Successors of the *Apostles*. Againe, whom did the *Apostles*, and *Presbytery* ordaine *Ministers of the word*, but such, as were every way qualified with *gifts* and *graces* for *preaching*, and the like; as we see prescribed in 1 *Tim.* 3. *Tit.* 1? They were not like to *Ieroboams Priests*, nor any of those, whom the *Prelates* doe make

* *Esa.* 56. 10, 11, 12. *Priests*, which are * *dumb dogs* (as the *Prophet* calls them) *blind watchmen, that love to sleep, to take their ease, greedy dogs, that are never satisfied* with heaping up Living upon Living, *they fill themselves with strong drinke, and are good Fellows*, not good *Ministers*. Yea such as are truly qualified, either *Prelates* doe not *ordaine* them: or they doe *afterwards*, seeing how they prove painfull in their *Ministry*, put them to *silence*, or *suspend* and *persecute* them, as before is noted. And againe Thirdly, The *Apostles*, and *Presbyters* in their time, *Ordayned* none for money;

† 8. 8. for offering whereof † *Simon Magus* was accursed; but our *Prelates Ordaine* tag and rag for money, so as the ordinary Fees come to 3, 4, 5, or 6 pounds. So as in point of *Ordination* how doe our *Prelates* prove themselves to be Successors of the *Apostles*? And lastly, the *Apostles* and their *lawfull successors Ordained* none, but lawfull *Ministers* of the Gospell: but our *Prelates* do *ordaine* a new Order of *Priests*, bringing in, and setting up a new *Priesthood*, which is *Antichristian*, not having any *foundation* in the *Scripture*. *Prelates* therefore in *Ordination* are no Successors of the *Apostles*.

Secondly, for matter of *Censure*, or for *Reformation* and *correction of Manners*, as for instance, in the *Censure of Excommunication*, the *Apostles*, though as *Apostles*, they might doe of themselves, yet as *Ministers* they did it not, but with the whole *Congregation*; or else the *Congregation* with the *Presbyters*; as we see 1 *Cor.* 5. 3, 4, 5. Insomuch, as even *Prelates* themselves, after they first had taken *footing*, as being the time of *their Innocency* (as I may say) observed this Order. So as *Cyprian*, who lived about 250. yeares after *Christs nativity*, would doe nothing in this kind, without the consent both of the *Presbytery* and *people*. This lasted during the 10. *Persecutions*: but *Peace and Prosperity*

Succeeded in

Succeding, it *degenerated* into that height of *Tyranny* by degrees? to which we see it arrived at this day. Secondly, *Excommunication* was for weighty Causes, as in the same place; and 1 *Tim.* 1.20. The *Apostles* had no *Prelates Courts*, or *Consistories*, where they did *privately* by themselves, or by a *dumb Priest Excommunicatt* for every *trifle*, and especially for the least breach of a *Canon*, and the like (as we noted before) but the *Consistory* was the whole *Congregation* solemnly assembled, where no *Censure* was imposed, but for *great offences*, and those breaches of *Gods* Laws, and of *Christs* Ordinance. Nor were those *Censures remitted*, but in and by the whole *Congregation*, after publick *satisfaction* given by the *offender* to the *offended*. Whereas our *Prelates*, in all, doe quite contrary, *absolving* also *great offenders* for a *fee*, without any signes of *Repentance*, much lesse fruits of *Reformation*, and *satisfaction* made to the *Congregation offended*. Whereas the *Apostles absolved* none, before the *Congregation* was first *satisfied by*, and so *pacified towards* the *offender*; as 2 *Tim.* 2. 10. Do our *Prelates* thus? No such thing. Therfore no Successor of the *Apostles*.

Thirdly, for *Imposition of Ceremonies* in the *worship of God*, the *Apostles* were so farre from laying any *such yoake*, upon *Christians necks*, or any such snares for their *feet*, as they did utterly condemne all *humane Rites* and *Ordinances* whatsoever in *Gods service*, laying also a speciall charge upon *Christians* not to put their *necks* under such *yoakes*, unlesse thereby they would renounce *Iesus Christ* for their onely *King*, and *Lord* over their *Consciences* and *Soules* in all matters of *faith*, and the *worship of God*. In one Chapter (*Colloss.* 2.) the *Apostle* beats them all down, whether they be old *Iewish Ordinances* (now abolished under the Gospell) or of *mans devising*, and *imposing*. First, for *Iewish Ceremonies*, he saith, they are * *Shadows*, which now upon the *death of Christ* are all vanished, and abolished. Secondly, all other *Rites* and *Ceremonies*, which are of *mans devising*, he calls them ‡ *Philosophy*, *and vaine deceit*, *traditions of men*, *rudiments of the world*; *not after Christ*: a ‡ *voluntary humility*, as *worshiping of Angels*, and so *Idolatry*; *an intrusion into things not seen in Scripture*; of a *fleshly mind vainly puft up*; *which seperate from the* § *head*, *Christ*; *they* † *evacuate Christs death*, *wherein he did* ‡ *blot out the handwriting of all* such *Ordinances*, *nayling it to his Crosse*, &c. So ‡ as now to be *subject* to such, is to *renounce Christs death*, and make it of *none effect*: and *they* * *perish with the using*, *are good for nothing*, *being after the Commandements and Doctrines of men*; *they have but a meere*

* *Verse* 16, 17.
‡ *verse* 8.
‡ *v.* 18.
§ *v.* 19.
† *v.* 20.
‡ *v.* 14.
* *v.* 22.

a meere shew of wisdome in will-worship and humility, and hypocrisie, in not sparing the body, and onely serve to satisfie the flesh. Arguments Sufficient to any one, that *feares God*, and hopes to be
* v.8. *saved* by *Iesus Christ*, to * *Beware of being Spoyled*, and made a *prey*
† v.18. (as the word signifieth) *of being* † *beguiled of their reward by such a bondage and Slavery.* Thus the *Apostle* so damning all manner of *Rites and Ceremonies* imposed on the Conscience in the *worship of God*, so as he shews it to be a very Apostacy from *Christ*, of such as *hold not the Head*: with what face can our *Lord Prelates* (the *great Masters* of all manner of *Superstitious* and *Idolatrous*, both *Iewish*, and *Heathenish*, *Romish* and *Antichristian Ceremonies*) beare themselves to be the Successors of the *Apostles*, while not onely they erect such *Superstitions*, but with all rigour impose them upon mens Consciences as a most insupportable *burthen*, and *intolerable bondage*, and with all *severity* and *cruelty* inflict terrible *punishments* upon those, that refuse to performe the *Tasks* of such *Egyptian Taskmasters*? Or how dare they affirme, that they have such their *Iurisdiction from Christ*, while in so doing, usurping such a Power over mens Consciences, they thrust *Iesus Christ* out of his *Throne*? But we shall have occasion to speake more of this hereafter. Thus we see in the meane time what kind of *Vice-Roys of Christ*, and *Successors of his Apostles*, the *Prelates* prove themselves to be, in Lording over the Consciences of *Gods people* by their *Superstitious Ceremonies*, and *Romish Rites.*

But perhaps they will object the *Apostles determination* (*Act.* 15.) concerning the *Gentiles* newly *converted* to *Christianity*, that they should *abstaine from eating of blood*, and *things strangled*, *which was a Mosaicall Rite.* To which I answere: First, that the
§ v.10. *Apostles* in the § same place do shew, that that *burthen* of *Legall Ceremonies* was removed by the *death of Christ*, and buried in his Grave. Secondly, they did this, in regard of the *Iews*,
† v.21. which dwelt among those *Christians*, for the time being for peace-sake, untill the † *Christian Iews* were better confirmed in the *faith* and *knowledge of Christ.* Thirdly, they did it by the
‡ v.28. speciall direction of the ‡ *Holy Ghost*, for the reason alledged. So as that example being *extraordinary*, and for the time of the Infancie of the Gospell, it is no rule for us to follow now, after so long a shining forth of the Gospell. And I might adde this moreover, that the *Apostles* did not this alone, but with the whole *Congregation*, the *Presbyters*, or *Elders*, and *Brethren* being joyned with them. Whereas our *Prelates*, though

they

they confesse that a * *Generall Councel hath no immediate Institution from Christ to determine Controversies; but that it was prudently taken up in the Church, from the Apostles example, Act.* 15. yet for all their *prudence* in *taking up that*, which belongs not unto them, they shew themselves very *unfaithfull*, while they follow not the *example* of the *Apostles* in determining alone, and not with the whole *Congregation*; and therefore *Christians* have the lesse reason to *captivate* their *faith* to *Prelaticall Decrees*, either in a *Generall Councel*, where the *Pope of Rome*, and of *Canterbury* are the *rulers of the rost*, or in a *Convocation*, where the *Pope of Canterbury* is *Prime, Primate, Metropolitan*, and All, who without the *Holy Ghost* (which is never given to any such *Antichristian Assemblies*) whatever they decree in point of *faith*, or otherwise, be it never so erronious, yet they enjoyne *obedience* thereunto by all men; as our † *Prelate* affirmeth.

* *Con. pag.* 261.

† *Confer pag* 226. 227.

But he will not be so easily beaten off from his *Ceremonies*: For in his § *Epistle Dedicatory* he tells the *King*, *That Ceremonies are neeessary for the seting out of Gods worship* His *Great Witnesse to the world that our heart stands right in that Service of God, to wit, the inward worship. Take this away or bring it into contempt; and what light is there left to shine before men, that they may see our Devotion, and glorifie our Father which is in heaven. And to deale clearely with your Majesty, these thoughts are they, and no other, which have made me labour so much, as I have done, for Decency, and an Orderly Settlement of the externall worship of God in the Church; which cannot be without some Ceremonies*, &c. *For Ceremonies are the hedge, that feare the Substance of Religion*, &c. *And a great weaknesse it is, not to see the strength, which Ceremonies adde even to Religion it selfe*, &c. So and much more the *Prelate*. Whence it appeareth, that had he not *Ceremonies* to garnish his *worship of God* (as he calls it) the *world* could not see how *right* his *heart stands*, nor yet see *his good works*; because instead of *good works* (*perverting Christs word*) he puts his *Devotion*, and his *Devotion* stands in his *Ceremonies*; which he saith must not be *too few*, for *then they leave his Service naked*, and therfore to avoyd that he must have both a *Surplice*, and *Hood*, and *Cope*, to cover that *nakednesse*. So as all his *light* is in his *Externall worship shining forth* in his brave Garbe of *Ceremonies*; as that of the *Pharises* in their broad *Philacteries*. So as without this, men (in *truth*) could not so easily *see* the *pride, vanity, Superstition*, and *hypocrisie*, which lurketh in the *Prelates heare*, and bewrayeth it selfe in his many *inventions of Superstitious Ceremonies*, the very *Ideas* and *Idols* of his *profane heart*. And

§ *Epist. Dedi. pag.* 19. 20.

indeed

indeed such *Ceremonies hedge in and fence his Romish Religion*, while in the meane time they *hedge* out the *true Religion*. So as it were a great weakneſſe not to ſee the ſtrength, which *Ceremonies adde* to the *Prelates Religion*, confirming it to be the *Romish Religion*, even the ſame, which his *Church of England* and * that of *Rome* doe *profeſſe* (as he ſaith) *not a different Religion*. Sundry other paſſages he hath about his *Ceremonies* in the ſame place of his *Epiſtle*, as that, *The Ancienter they be, the better*, &c. which I here omit, referring them to a larger Anſwere and *confutation*. But thus we ſee how eagre he is for his *Ceremonies*, as for which he hath taken all the paines, and without which there can be no *Decency*, or *Orderly-Settlement of his external worship in the Church*, he meanes his *Prelaticall Church of England*, intending an *univerſall Conformity to his Romish Ceremonies*, and *Altar-Service*. Otherwiſe, no *Decency*, no *Orderly Settlement*. But by his leaue, he muſt not call this the *worship of God*. For *God* abhorres all ſuch † *will-worship*, as *a vaine worship*, and meere *hipocricy*, and the fruite and ſigne of a prowd, carnall, profane, and unbeleeving heart. Such *Succeſſors* of the *Apoſtles* are our *Prelats* in point of *Ceremonies*.

* *Pag.* 386.

† *Col.* 2. 23. *Eſa.* 29. 13. *Mat.* 15. 9.

Laſtly, for the *Apoſtles practiſe* in their *life and Converſation*, ſhall I need to ſpeake of that by way of collation, and compariſon with the *lives* and *Converſations* of our *Lord Prelates*? Surely, I preſume, the *Prelates* will rather uſe all their *power* and *juriſdiction* to ſilence me in this point, then they will be willing to be brought upon the Stage, to have their lives acted. Yea rather then ſo, they will (I am perſwaded) chuſe rather to make an *Auricular Confeſſion*, that herein they are no Succeſſors of the *Apoſtles of Chriſt*. Neither can their *Lordly Iuriſdiction*, and *Princely Pompe*, conſiſt with *holineſſe*, with *humility*, with *contempt of the world*, with *denying themſelves*, with *taking up their Croſſe dayly*, and ſo in *following the Apoſtles ſteps*, wherein they *followed Chriſt*. Here (like the *Rich young man* § in the Goſpell) they bid *Chriſt* and his *Apoſtles* Adieu; for they *have great poſſeſſions*, *goodly Palaces* and *Manners*, great *honours* and *favour* in *Court*, great *Authority* and *Power*; which are not ſo eaſily abandoned, no not in exchange for the *Kingdome of heaven*. And ſo I leave them.

§ *Mat.* 19. 22.

CHAP.

CHAP. VIII.

Wherein is shewed, how the Hierarchie, *or* Prelaticall Government *is the very* Mystery of Iniquity, *and* Antichristian; *and how all* Prelates *are, not onely by their* Practise, *but by their very* Profession (*as* Prelates) Antichrists.

LEt no man deceive you by any meanes, * as that the day of Christ is at hand: for that day shall not come, except there come a falling away first, and that man of Sinne be revealed, the Sonne of Perdition, who opposeth and exalteth himselfe above all that is called God, or that is worshiped: So that he, as God, sitteth in the Temple of God, shewing himselfe that he is God. And now ye know what withholdeth, that he might be revealed in his time. For the Mystery of Iniquity doth already worke; onely he who now letteth, will let, untill he be taken out of the way: And then shall that wicked be revealed, &c. 2 Thess. 2. 3, &c. * 2 Thes. 2. 3.

It is not my purpose here to enter into a large Historicall discourse, how by degrees in successive Ages this *Mystery of Iniquity* had its first spring and growth, untill it came to its full ripenesse. That will require a large *Treatise*, which many others have done to our hand. But according to the businesse in hand, I will only speake of these words so farre forth, as they set forth unto us, the *nature* and *condition* of the *Prelates*, the maine Subject of our present Question. And for method sake, we will resolve these words into these particular *Propositions*. First, *That the Mystery of Iniquity is of great Antiquity.* The Second, *That the Prelacy, or Hierarchie is this Mystery of Iniquity.* The Third, *That what is spoken of the great Antichrist himselfe, is spoken also of the Body of Antichrist, the principall members whereof are the Prelates.* The Fourth, *That Apostacie must goe before, to straw the way to the full Revelation of the great Antichrist, and that this very Apostacy was partly and primarily the Prelacy.* In all these we shall be very brief, the words needing no other *explication*, but the very *application* of them, which the *Prelates* themselves both in their *profession* and *practise* cannot refuse to subscribe unto,

And first, *That the Mystery of Iniquity hath its Antiquity from the very times of the Apostles*, is cleare in the *Text*: For *the Mystery of Iniquity doth already worke*; the *Apostle* yet living. *Popery*, and so the *Prelacy* bragge of their *Antiquity*. And even of the same

Antiquity

Antiquity was the *Mystery of Iniquity*; if that will doe them any pleasure. This we generally touched before in the Third Chapter.

But for the Second, *That the Prelacie is this Mystery of Iniquity*, let us a little examine what is meant by this *Mystery of Iniquity*. This *Mystery of Iniquity* is opposed to the *Mystery of Godlinesse*, of which the *Apostle* speaks, 1 *Tim* 3. 16. *Iniquity* is opposite to *Godlinesse*: but both *Godlinesse* and *Iniquity* are called a *Mystery*. Yet in a different respect. The *Mystery of Godlinesse* is so called, because of its deepnesse, and difficulty to be understood, but by *Gods* * *Spirit* revealing the same: but the *Mystery of Iniquity* is so called, because *Iniquity* is vailed under a pretence and shew of *Godlinesse*, by which ‡ many are deceived, § *whose names are not written in the booke of life*. As *Christ* saith, † *Many shall come in my Name, saying, I am Christ, and shall deceive many.* And thus doe all *Prelates* come in *Christs Name*, while they pretend *Christs Authority*, and usurpe *Christs throne* over his People. And the great *Antichrist* is so called, because though he be *against Christ*, yet he saith, he is *for Christ*, as being *Christs Vicar*; even as *Antichristus* in the Greeke is a compound word, the Preposition *Anti* signifying both *for*, or *instead*, and *against*. And so is *Antichrist*, in *pretence for Christ*, but in *practise against Christ*: and so are all our *Prelates*; as shall yet further appeare. And this is truly and properly the *Mystery of Iniquity*. In which respect the *Turke*, and other profest Enemies of *Christ*, and *Christian Religion* cannot come within the compasse of this *Mystery of Iniquity*, and so cannot be *full Antichrists*, because they doe *gumme kephale*, openly, without any *vaile*, professe this *Iniquity*, of being *Adversaries to Christ*.

* 1 *Cor.* 2. 9. 10.
‡ *Rev.* 13. 8. 2 *Thes.* 2. 10.
§ *Mat.* 24. 5.

And for the further *application* of this *Mysterie of Iniquity* to the *Prelates*, we come to the *third Proposition*: That, *What is spoken of the great Antichrist himselfe, is spoken of all Prelates; as members of the same Head, or as so many inferiour Antichrists, though in themselves great enough.* Let us therefore see the *properties* of *Antichrist* here described by the *Apostle*. First he is called, *That man of Sinne*: And this is *Antichrist* in two respects: 1. in respect of himselfe, as being *carnall, proud, covetous, ambitious, voluptuous*, and a most *malicious hater*, and most *cruel persecuter* of the *Saints* and *Servants of Christ*; a proper Sinne of *Antichrist*; These Sinnes and Lusts are the proper Sinnes of a *Prelate*, and common to every *Prelate*, and especially those of the latter Stamp, since *Antichrist* mounted aloft, now for above 600. yeares,

yeares, yea a 1000. yeares from *Boniface* 3. Secondly, *Antichrist* is *that man of Sin*, in respect of others, as being a prime instrument of causing others to Sin: as by giving *Indulgenee*, *Dispensation*, and *Liberty* to men to Sin, and by suppressing the means whereby they should be kept from Sin. The *Pope* is notorious for this. And our *Prelates* come not farre behind him. For they allow *profane sports* on the *Lords day*, by which the *4th Commandement* is broken: and that to Servants and Children, so as their Parents and Masters may not restraine them; which is a manifest breach of the first *Commandement*: so as by this means many other *Commandements* are broken in committing many Sinnes. Thus they both * breake the *greatest Commandements*, and teach men so. Againe instead of *suppessing* of *sports*, they restraine and Suppresse the Preaching of *Gods word*, whereby men should be kept from Sinne, and learne to *live soberly, righteously, and godly in this present world, denying all ungodlinesse and worldly lusts*. Thus *Antichrist is that man of Sinne*. * Mat.

Secondly, *Antichrist* is called the *Son of Perdition*. For as he is *that man of Sinne*: so by consequence he is *that Son of Perdition*: and that in both the foresaid respects, as of Sinning, so of Perishing: for as *he both Sins himselfe*, and *causes others to Sin*: so he both *perisheth* himselfe, and causeth others to *perish*, as 2 *Thess.* 2. 10. And this is proper to the *Pope* in the first place, whose necessity of perishing is such, that himselfe confesseth an impossibility of amendment. As is noted of *Adrian* 6. who said, * *That the condition of Popes was miserable, seeing it was evident, that they could not doe good, though they desired and indeavoured it never so much.* And Pope ‡ *Marcell*, flapping his hand on the Table, said, *It was impossible, that any one Sitting in that Chaire could be Saved.* And his own *Decretalls* say, *That if the Pope carry with him millions of Soules to be tormented with the great Devil, no man may reprove him.* So incorrigible he is. And this is according to *Christs* saying, § *That it is easier for a Camel to goe through the eye of a needle, then for a Rich man to goe into the Kingdome of heaven.* And are *Prelates* in any better condition? Is there any more hope of them, then of the *Pope*, that ever they can or will *repent*? If they will *repent* indeed, that they may not be the Sons of *perdition*, either in themselves, or also in others, they must get them out of the *Chaire of Pestilence*, they must in one word, abandon their *Prelacie*, and *Prelaticall practises*. Will they doe this, and so cease both to Sinne themselves, and to cause others to Sin? This were happy for them. And this were the onely * *Hist. Concil. Trid. lib.* 1. ‡ *In Platina, of the lives of the Popes.* § Mat. 19. 24.

way to free them from being the *Sons of Perdition*, namely by ceaseing to be those men of *Sin*. But if *Chrysostome* said of *Prelates* in his dayes, *that he wondred, if any of them could be saved:* then what would he have said of the *Prelates* in our dayes?

Thirdly, *Antichrist* is called *o' antikeímenos*, that *Adversary*. But *still* under a *pretext* of being a friend; as before is noted. Thus *Antichrist* is the grand Adversary, *o' a'ntikeímenos*, opposite, or set against. But against whom? Against *Christ*, against his *word*, against his *Ministers*, against his *people*, even all true *professors* of the Gospell, against all *true Religion*. Such is the *Pope*, and such are the *Prelates*, as their practises doe plainly prove, and openly proclaime them to be.

And Fourthly, here is added by a Copulative, *kaì u'prairomenos*, and He that *exalts himselfe* (as our English renders it) Over whom? *Over all that is called God, or that is worshiped. Epì pantà, Over all, or against all* (as some Translation hath it) *that is called God*. For the Preposition *e'pì* may signifie both. But for *Against* we have *a'ntikeímenos*, opposite, and so this we may take for *lifting himselfe up over all that is called God, or that is worshiped*; which we may understand two wayes, either over *all Religion* (as before we noted) or over *all Policy*, and *Civill Government*, over *Kings*, and *Princes* and *Magistrates*, who are * *called Gods*, and over the *Emperour* himselfe, who is called *sébastos*, which is *venerable*, or *worshipfull*; and the *honour* of *Cæsar* which is called *sèbasma* (as in the Text) over which this *Antichrist exalts himselfe*. Now that this is verified of the *Pope*, it needs no proofe, as being as cleare as the Sun at noone day, and which Impudencie it selfe hath not the face to deny. But now for our *Prelates*, how is this verified of them? For they would seem to be friends to *Kings* and *Princes*, insomuch as they are by *Princes* themselves openly proclaimed to be a *holy Order* most *Christian* in it selfe, most *peaceable in Civil States*, and most *consonant to Monarchie*, or the like. For answere whereunto: First, if the Pope their Sire be such an *Adversary*, and so *exalted*, how can the *Prelates* be excused, seeing they are of the same *Spirit*, as the members actuated by the Head? Secondly, if *Prelates* be (as their ordinary practises doe shew) *Adversaries* and *oppositi to Christ*, and to his *word*, as well as the Pope is (as before is noted) how can their *Hierarchie* be said to be either most *Christian in it selfe*, or most *peaceable to Civil States*, or most *consonant to Monarchie*? Can such an *Hierarchie* be most *Christian*, which is most *Antichristian*? Or can it be *peaceable* for a *Civil State*, that professeth

* *Psal.* 82.

feſſeth *Chriſtianity*, yea and the *true Religion*, to uphold and maintaine ſuch as are moſt *notorious Adverſaries* to *Chriſt*, and to the *Goſpel*? Or can that be moſt *Conſonant* to a *Monarchy* (profeſſing to be under *Chriſt* the onely *Monarch*, on whom all others depend, and to be governed by good and juſt Lawes, and not by a Lawleſſe *Tyranny*) which it ſelfe is an *Hierarchicall Tyranny*, and ſuch as Tyranniſeth over *ſoules*, *bodies*, and *eſtates*? Or can *Prelates* be true Friends to *Princes*, who under a falſe vizard of Friendſhip labour to corrupt them by their *flattery*, to make them forget they are men, to make them diſaffected with their *good Subjects*, to make them the *Authors of Innovation* in *Religion*, by ſuppreſſing the *Truth* by their publicke Edicts, which tends to fill the People with *diſcontents*, and to ſtirre up *Sedition*, and the like? Can this be ſafe for *Monarchie*, or *peaceable* for the *Civil State*, or a thing in it ſelfe moſt *Chriſtian*? Nor is it ſo onely with our preſent *Prelates*. Revolve all Hiſtories ſince *Antichriſts exaltation*, and ye ſhall find that never any *great Treaſons* have been, either againſt the *perſons of Princes*, or their *civil States* (if they were but ſuſpected of diſaffection to the *Papacy*, or *Romish Religion*) but either a *Prelate*, or ſome of his *faction* had his finger in it. But here it may ſuffice, that our eyes have been *witneſſes* of the effects of *Prelaticall pranks* and *practiſes*, in being ſo buſie and bold to bring in againe the *Romish Religion*, and after the *Goſpel* had taken ſuch deep rooting. So as if our *Kings wiſdome* had not been the greater in compoſing things in a *peaceable way* (as foreſeeing the dangerous Conſequences that might have enſued, in caſe he ſhould have by a ſtrong hand gone about to have reduced that *Antichriſtian Government* into that Kingdome, which it had now caſt out *God* knows what wofull *calamities* ſuch a Warre might have produced. But bleſſed be *God*, for *preventing* it.

Againe. As the Pope lifts up himſelfe above and againſt all *Emperious Kings*, and *Princes*; yea ſetting his *feet* on their necks, cauſing them to hold his ſtirrop, to lead his *palfrey*, and doe ſuch like Offices (as his Holineſſe *Booke of Ceremonies*, and other Hiſtories ſhew) to hold their Kingdomes in Fee from him, and the like: and as his *Cardinalls* take place of *Kings*, his *Archprelates* of *Dukes*, his *Prelates* of *Lords*: So our *Prelates* (which come from them, and profeſſe ſtill *to be of one and the ſame Church with them, of one and the ſame Hierarchicall Catholicke Church, of one and the ſame Faith and Religion*, as before is noted) doe they not the like, according to their *proportion*, and *degree*? Doe

not *Archprelates* take place of *Dukes*, and *Prelats* of *Lords*? Nay, doe they not set their *feet* upon the neck of the *Kings* Laws, while they (though as yet *de jure* they cannot, yet *de facto* they doe) exempt themselves from them, in that they by their *power* in *Court*, and *threatnings* in their own *Courts*, so terrifie all *Prohibitions*, that they dare not peep, or shew their Faces in the *High-Commission*; as the Author of the * *Apologie*, and Two Sermons, *For God and the King*, hath observed, though he hath payd dearely for his *truth* telling? Thus doe they not *ὑπεραίρεσθαι*, highly *exalt themselves above all that is called God* (as above *Kings*, and *Civil States*) while they dare thus withdraw their necks from under the obedience of their good and just Laws (the *benefit* whereof the *Kings* good Subjects should enjoy in relieving themselves, and their *innocent Cause* from the *Prelates* unjust and *tyrannicall oppressions* in the lawlesse proceeding in their *Courts*) and so set their proud *feet* upon the *Kings* both Laws, which are the *sinews*, and loyall People, which are the *members* of the same Body Politick, whereof the *King* is the Head? Do they not herein come neere their *Father* Pope, who trampleth upon *Emperours* necks, when they dare tread upon the *Kings feet*, as ‡ the *Serpent* did upon *Christs heele*? And for this Cause is the *Hierarchie*, or *Antichristianisme*, called by the *Apostle*, the *Mysterie of Iniquity*. Yea the Mystery *tēs a'nomias*, of *Lawlessenesse*; for which cause the Head of this *Mystery*, to wit, the *Grand Antichrist*, or the Pope, is called *o' anomos*, that *Lawlesse* one, which our English turnes, *That wicked*.

* *See the Apologie. His Epistle to the Judges. His Sermons.*

‡ *Gen. 3. 15.*

So as here may fitly come in *Antichrists* Fift Title *o' a'nomos*, that *Lawlesse one*. This the Pope proves himselfe to be, as being subject to no Laws, either *of God*, or *man*. So as (he saith) he hath *all Laws folded up in the Cabinet of his own breast*, as being the great *Oracle of the world*, and the onely *infallible Iudge in matters of Faith*; at least, when he Sits in *Peters* Chaire; and that he can dispense with the *Apostle*, and the like. But how doth this agree with our *Prelates*? Are they also such *a'nomi*, such *Lawlesse ones*, as to merit the next place to the Pope, *for* the Title *of Antichrist*? Yes surely, they hold a correspondence with their Syre, so as in all things they doe *patrisare*, shew themselves to be his *Sons*. Of their *Lawlessenesse*, in regard of Subjection to *Princes* Laws, we spake but now. And now remaines to shew how they are *Lawlesse*, in regard of *Gods* Laws. First, their *Hierarchie* is not at all, nor in any thing (as neither grounded; so) regulated by the *Law of God*, and *of Christ*, but meerly

meerly by their own *Lawlesse Canons*, which are the *Laws* of their *Lawlesse Kingdome*. Yea, and when they list, they have a *Prerogative* to goe either beyond, or against their *Canons*, in case their lust find not scope enough. Secondly, (as is noted before) they not onely can dispense with *Gods Law*, but dare and doe annihilate it, and make it of no *authority*. For they doe *unmoralize* the *4th Commandement*, as concerning the *Sabbath day for Christians*: they allow *profane Sports* thereon, which *Gods Law* hath altogether forbidden: they forbid *preaching on* that *day*, which *Gods word commandeth to be both in season, and out of season*: they altogether forbid *preaching* of the *Doctrines of Grace*, which *Gods word* commends unto us, and commands to be preached: they Suspend the sense of the *Articles of Religion* touching *Gods free Grace*, thereby giving way to the contrary Errours, which they forbid Preachers to *confute*, flatly against * *Gods Commandement*: they dispense with the *fift Commandement*, dissolving the bond of *obedience* in *Children* and *Servants* to the *Parents* and *Masters*, and stripping those *Governours of their Authority* over them, while they give them *liberty* to *Sport*, and run *riot* on the *Lords day*, and threaten all that shall dare to controule them. And herein also, they destroy Mans *Law*: for the *Law of the Land* no where, either allows any such *profane Sports* on the *Lords dayes*, but flatly forbids them: or forbids *Parents* and *Masters* to restraine their *youth* from such *profanations*, or to *correct* them, if they *offend*, and will not obey their Lawfull *Commands*: nor much lesse hath the *Law of the Land* given any such *power* and *authority* to any *Civil Magistrate*, or other, to punish those, that shalbe brought before them, for exercising their lawfull *authority* over those under their charge. And we all know, that the *Prelates* had the chiefe hand, not onely in penning, but in publishing that *Booke for Sports on the Lords day*, which is an open proclaiming of Warre against *God*, against *Christ*, against his holy *Lawes*, against all *holinesse*, against our Christian *vow in Baptisme*, against the good *Laws* of the Land, and *Acts of Parliament*, and against the very bonds of all *Civill* and *Naturall Societies*. And thus our *Prelates* are the most notorious Lawlesse men (onely excepting the Grand *Antichrist*, the Pope, unlesse in some things they doe outstrip him) that ever were in any Age of the world.

* *Tit.* 1. 9.

Further, two wayes more doe the *Prelates* prove themselves to be *o'i a'nomoi*, those *Lawlesse men*. As first, in hanging the *Keys of Scripture* at their Girdle, saying, *that the Credit and belief*

of

of Scripture to be the word of God, doth necessarily depend upon the Authority and Tradition of the present Church, as the *prime inducing cause to that belief.* This our great *Prelate* in his said Book boldly affirmeth, and often repeateth, saying withall, *that the Scripture hath not light enough in it selfe, is not sufficient to shew and prove it selfe to be the word of God.* So as the whole *Authority of Scripture*, depending upon *Church-Tradition*, and *Authority*, is necessarily made subject to *Episcopall Power*, and so consequently the *Law of God* contained therein, shall not be *Divine*, unlesse it please their good Lordships to give their good word for it, and to make it of so much *credit*, by the vote of their *Authority* and *Tradition*, as that men may beleeve it to be *Gods Law*. And upon this ground it is, that if the *Prelates* shall pronounce the *4th Commandement* not to be *Morall* for the *sanctifying* of a *Seventh day*, yea the *first day* of the *weeke*, for *Sabbath*, and that *Servants*, and *Children* are not bound to yeeld *obedience* to their *Masters* and *Parents* on that day, in Case *Civil* or *Ecclesiasticall Authority* shall dispense with them to be *free* that day for their *Sports*: then all men must be of their opinion, that those *Commandements* are none of *Gods Commandements*. The second way, whereby *Prelates* doe shew themselves *Lawlesse men*, is by denying the *Scripture to be Iudge in Controversies of Faith*. For the said *Prelate* peremptorily saith, * *I absolutely make a lawfull and free Generall Councel Iudge of Controversies, by and according to Scriptures.* Which [*By and according to the Scriptures*] come in by the *By*, and are meere Cyphers. For by these words he either meanes, *That By and according to the Scriptures hee absolutely makes*, &c. which is most false: *for by and according to the Scripture no Generall Councel is Iudge of Concroversies*; Neither *by and according to the Scriptures hath the Prelate power absolutely to make a Generall Councel Iudge of Controversies*: or els, by these words he doth but cast a myst before his Readers eyes to make him beleeve upon the first rebound of his words, *that he makes Scripture the Rule, for Generall Councels to determine Controversies by.* Whereas he meanes no such thing. For elsewhere he hath sundry speeches to the contrary: as ‡ *The Churches Declaration can bind us to peace, and externall obedience, where there is not expresse letter of Scripture, and sence agreed upon.* And againe, *If there be a a jealousie or doubt of the sense of Scripture, a Generall Councel must judge the Difference: onely Scripture must be the Rule.* Now if *Scripture* be *doubtfull*, and not *cleare*, how can it be a *rule* to others, to judge by? But if *Scripture* be *sufficiently* and *abundantly*

* pag. 378.

‡ pag. 31.

dantly cleare in it selfe in resolving of matters of *faith* for *salvation*, how come men to take upon them to be *Iudges*? But that the *Scripture* it selfe should be *Iudge*, the *Prelate* in no case, in no place of his Booke will allow of that: Onely he confesseth, *that the Scripture is a* * *Iudge*, but without *light Sufficient*: *visible*; but not *living*, nor speaking but *by the Church*. So as the *Iudge* he makes upon the matter both *blind*, and *dead*, and *dumb*. As the ‡ Papists make it a *dead letter*, and *Leaden* or *Lesbian Rule*, that so they may set the *Church* above it, to be *Supreme Iudge*. Thus our *Prelates* (if they will allow their *Primate* to speake for them) have made the *Scripture*, and so *Gods word* of no *Authority* in and of it selfe, when it must depend both for its *Authority*, and *Sense* upon the *Church* and that the *Prelaticall Church*, or that *Catholicke*, wherein the *Church Prelaticall of England*, and *of Rome*, are one and the Same. Are not the *Prelates* then, next after the Pope, those *Lawlesse men*, branded here by the *Apostle*, under the name of that *Lawlesse one*?

* *pag.* 80. & 194.

‡ *Lighius. Hosius. de expresso Dei Verbo*

We come now to the Sixth note of *Antichrist* in the *Text*: which is: *that he as God sitteth in the Temple of God, shewing himselfe, that he is God.* Now the ‡ *Temple of God*, properly, according to the *New Testament* (the ancient *Temple of the Iews being abolished.*) is the *Soule* and *Conscience* of every *beleever*: or true Christian, namely a *Spirituall Temple*. Now all that beare but the beare name of *Christians*, as *Papists* doe, doe also participate of the bare Name of such, as are the *true Temples*: and so in that respect, *Antichrist* is said *to sit in, or upon or over the Temple of God*. For *sitting*, argues a *Seat*, *Chaire*, or *Throne*, which *Antichrist* sets up in the *Soules* and *Consciences* of all *Papists*, *Sitting* and *raigning* as *King* over them in all matters of *faith*. So as thus he makes himselfe a *Spirituall Lord*, or *King* over them. And thus by *Antichrists sitting* is understood his *raingning*, as the *Scripture* doth often use this Terme: as *Revel.* 17. 1. 3. 15. and 18. 7. And so in other places of *Scripture*, by *sitting*, is understood *raigning*, as *Heb.* 1. 13. 1. *Rev.* 1. 13. Now that the Pope doth thus set up his *throne*, and *sit* and *raigne* in the *Consciences* of men, who are the Subjects and vassalls of his *Spirituall Kingdome*, himselfe cannot, will not deny. And he *sits*, as *God*, that is, assumes and exercises that *power* and *authority* over the *Conscience*, which appertaines to *God*, to *Christ* alone. And thus he makes shew, that he is *God*, as to whom *God* hath committed all his *Power* and *authority* unto. As the Pope calls himselfe *Vice-God*, *Christs Vicar*, and the like, usurping whatsoever Titles of *Power*

‡ *1 Cor.* 3. 16. 17. & 6. 19. *2 Cor.* 6. 16.

Christ

Christ hath in the *Scripture*; as we read of *Leo* 10, in the *Council of Lateran*, calling himselfe *the Lyon of the Tribe of Iudah*, and the like. And *Bellarmine* blusheth not to say, and therein to Blaspheme, *that whatsoever is attributed to Christ in the Scripture, is communicated to his Vicar, the Pope.* And thus is fullfilled that, which *Christ* foretold, * *Many shall come in my Name, saying, I am, or I am Christ, and shall deceive many.* Thus for the *Pope, that man of Sinne, that Sonne of Perdition, who opposeth and exalteth himselfe above all that is called God, or that is worshiped, that Lawlesse one, that as God sits in the Temple of God, shewing himselfe, that he is God.* Now for our *Prelates*, are they not herein also, as in all the rest, at least *petty Gods Sitting in the Temple of God*, shewing themselvs to be so many *Gods*? As for their *materiall Princely Thrones in materiall Temples*, they have them set up in great *State*. But this is nothing to that *Throne*, which they have set up, and wherein they *sit* and *raigne*, over the *Consciences* and *Soules* of *Gods people*; their multitude of *Canons* and *Ceremonies* being so many *Lawes* by which they rule over them, and so many bonds or Chaines, whereby they hold them in *Spirituall bondage*. And thus they *sit* also *as God, in the Temple of God*, shewing themselves to be *God*, in saying they are *Christs Vice-Roys*, and the *Apostles Successors*, having *Authority from Christ to exercise that their Iurisdiction and Power over Gods People*, who are the *living Temples of the living God*. Thus we see all along, how this *Army of Priests* (as *Gregory* and others call them) the *Prelates*, do follow their *Captain* and *King Antichrist* step by step, in all his *properties* here described by the *Apostle*.

* Mat. 24. 5. Mark 13. 6. Luk. 21. 8.

The last thing we propounded here to speake of, is, *That Apostacie must goe before to strow the way, to the full revealation of the Mystery of Iniquity, and so of Antichrist, which Apostacie was partly and primarily the Prelacie.* I say, *partly and primarily*. For *partly* the removall of the *Imperiall Seat*, from *Rome* to *Constantinople* by *Constantine*, and *partly* the *decaying* and *declyning* of the *Empire*, and *partly* the *defection* of sundry *Kingdomes* from the *Empire*, made way for *Antichrists* greatnesse, to which he grew not but by degrees, and that through many *Ages*. Yet the prime *foundation* of his *Babylonian Tower* was layd in the *Apostles* own times, they labouring to hinder it all they could, but not prevailing herein, they preached and writ against it, and so forewarned *Gods people* to beware of it. And this *foundation* so long agoe begun to be layd, was the *Prelacie*, or rather the Spirit of *Prelacie*, which had a time of *working* even while the *Apostles* lived.

lived, and became to be as it were an *Embrio* or little *Masse*, but did not receive the *forme of a body*, till afterwards, and was long a *growing* up, untill it came to the full *stature*. Now (I say) the *spirit of Prelacie* was the very beginning of the *Apostacie*, which was *Antichrists* way-maker.

But how doth it appeare, that this *spirit* of the *Prelacie* began to *worke* in the *Apostles* dayes? And then secondly, how will it appeare, that this *spirit* of the *Prelacy* was and is an *Apostacie*? For answere: First, that the *Prelacie* began to get life in the *Apostles* time, it is manifest by sundry places of *Scripture*. As 2 *Cor.* 11. 20. *Ye suffer* (saith the *Apostle* to the *Corinthians*) *if a man bring you into bondage, if a man devoure you, if a man take of you, if a man exalt himselfe, if a man smite you on the face.* Now the *Apostle* meanes here of those immediately mentioned before, to wit, *false Ministers*, whom he calls *false Apostles*, *deceitfull workers transforming themselves into the Apostles of Christ*, v. 13. 15. These (as young *Prelates*) would be *Apostolicall men*; and they have the *qualities* of *Prelates*, they *Captivate Gods people* (as before) they *devoure, take, exalt themselves, smite*; just *Prelate*-like, And for brevity (to omit sundry other places) we find one pretty briske *Prelaticall man* in 3 *Ioh.* 9. 10. his Name was *Diotrephes*, and he did beare himselfe according to his Name, as one of *Iupiters* nurslings: his *qualities* are these: 1. He *loveth to have the preeminence.* 2. he *receiveth not the Apostles, and brethren*: 3. *he prateth against them with malicious words*: 4. he *neither receiveth the brethren, and forbiddeth them that would*: 5. he *casteth them out of the Church.* Loe here a pretty well grown *Prelaticall* Child, a pregnant Sparke to make a *Lord Prelate* of. For all his *Properties* are proper to a *Prelate*: for a *Prelate*, first, *loves the preeminence*: 2. though he *pretend* to *Succeed the Apostles*, yet his deeds shew, that he *hates* both their *Doctrine*, and *Example*, *persecuting* them in their *true Successors*: 3. he *receiveth not the brethren*: yea 4. he so hates the very name of *holy brethren*, that he *forbids all men to receive them*: and 5. he *casteth them out of the Church, he playes fy gib with his thunderbolt of Excommunication.* I might insist more, and inlarge all these particulars: but this may suffice to shew, that the *Spirit of the Prelacie* was stirring in the *wombe of the Church*, even while the *Apostles lived.*

Now for the Second, it is no lesse *true*, that the *Spirit* of the *Prelacy* was and is an *Apostacy* from *Christ*. This first appeares by the *Apostles* former words *of falling away first*, which made way for *Antichrist*. And this began in the *Prelacie*; for

the *Prelacy* is the setting up of a *new Church*, a *new Kingdome*, turning *Christs heavenly Kingdome* into an *earthly*, and the *Spirituall* into a *carnall*, and the *Kingdome of Grace*, *into a Kingdome of terrene glory*, and the *Church militant* into a *Church malignant* and *triumphant* (as before is noted) and the *true Catholicke Church* which we beleeve to consist of all the *Elect* onely, *Christs living members*) into a new *Catholicke visible Church* of all *nominall Christians*, tagge and ragge, *Papists* and others: and in a word, the *Church of Christ* into the *Church* and *Synogogue* of *Antichrist*. Is not here then a fearefull *Apostacie*, and falling from *Christ*? Time calls me off, and therefore I must be very briefe. I will adde therefore but one place more for the proofe of this, *That Prelacy is Apostacy from Christ*. It is in 1 *Ioh.* 2. 18. *Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time. They went out from us; but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us.* Loe, here is an *Apostacie*, and it is of certaine *Antichrists*, that were then sprung up, even *many Antichrists*. But how doth this concerne our *Prelates*? Let us looke but a little lower, and as before we found them wrapped in the Swadling Clouts of the *Mystery of Iniquity*: So here we shall behold them in the very robes of *Antichrist*. For v. 22. *Who is a lyar, but he that denyeth, that Iesus is the Christ: He is Antichrist*, &c. Now what is it to *deny Iesus to be the Christ*? Surely we must so take these words, as we hold the *Analogie of faith*, and so, as they crosse not *the Mystery of Iniquity*, which we shewed before to be a denying of *Christ*, under a colour of confessing him. Now then there is a twofold *denyall of Christ*: one in *words*, another in *works*. So the *Apostle* saith of such, * *They professe that they know God, but in works they deny him, being abominable and disobedient, and unto every good worke reprobate.* So as there is a *denyall of Christ* in *deeds*. But what it is to *deny*, *that Iesus is the Christ*? This is a point indeed very considerable. To *deny that Iesus is the Christ*, is to *deny*, *that Iesus is the Ausinted King, Priest and Prophet*; So, as never any were *anointed*, to all these 3 Offices. And therefore *Christ* was said to be ‡ *anointed above his fellows*. And for that cause he is called here, ὁ Χριστὸς, The *Anointed*. Now then to *deny that Iesus is the Christ*, is to *deny*, *that Iesus is the onely King, the onely High Priest*, and *the onely Prophet of his Church*. But (to apply this) doth the *Pope*, and so our *Prelates*, *deny* that *Iesus* is thus *the Christ*?

* Tit. 2. 16.

‡ Psal. 45.

Christ? Yes, they do. First, for the *Pope*, it is manifest, that he *denyes Iesus* to be the *only King of his Church*: because himselfe takes upon him to be *King* over the *Church*, *sitting as God in the Temple of God, shewing himselfe, that he is God*; as before is shewed. Secondly, he not onely sets up other *High-Priests* in *heaven*, as whom he makes *Mediators of Intercession*: and so he *denyes Christs High-priesthood in heaven*; whose Office alone it is to make *Intercession within the veile*; as was typed by the *High Priest*, Heb. 9. but the *Pope* also makes himselfe the *High Priest* on Earth, in forgiving of Sins, and in Sacrificing and offering up a Breaden *Christ* for a *propitiatory Sacrifice*, wherein also every *Masse-Priest* usurps *Christs Priesthood* on the Crosse. And Thirdly, he *denyeth Iesus* to be the *onely Prophet* to teach his *Church*, taking upon him to be the Sole *Oracle*, and unerring *Iudge in matters of Faith*. These might be inlarged, but I hasten. And a word in things so cleare, is sufficient. Now for our *Prelates*: Do not they too *deny*, that *Iesus* is the *Christ*? Doe not they *deny* him to be the *only King* of his *Church*, by their usurping of his *throne* and *dominion* over the Consciences of *Gods people* in matters of *faith* and *Religion*, by imposing their manifold Canons, and Ceremonies, as before is shewed? And Secondly, do they not *deny*, that *Iesus* is the *onely High Priest*, while themselves with the *Pope*, and their false *Priesthood*, take upon them to forgive Sins? Yea and doe they not labour to come home to *Rome*, in setting up their *Altars*, with their *Priests*, which must needs have a suitable *Sacrifice*, some *Host*: so as thereby *Christ* is denyed to be the *onely High Priest*, who offered up himselfe on the Crosse once for all? Thirdly, and Lastly, doe they not *deny Iesus* to be the *onely Prophet* of his *Church*, while themselves usurpe the Office of being *Iudges* of the *Scripture*, and of the *Controversies of Faith*, making their *Dictates* to be received for *Doctrines*, and their *determinations* (though in things erronious in the *Faith*) *to bind all men to peace and obedience*? Which being so: the Conclusion is, that as the *Pope* is the grand *Antichrist*, so *Prelates* are so many *Antichrists*. For (saith the *Apostle*) *Who is a lyer, but he that denyeth, that Iesus is the Christ? He is Antichrist.* And thus we see, how these *hypocrites*, who are so Superstitiously and Idolatrously devout in their worshiping of the Name JESUS, prove themselves notorious *Antichrists*, in *denying Iesus to be the Christ*, to be the *only King, Priest and Prophet of his Church.*

Chap. IX.

Wherein the Prelates *usuall Allegations out of the* Scriptures, *by them perverted, or other by them pretended, are answered.*

AS there hath been no *Heresie*, nor *Hereticke*, so grosse, but he could alledge some *Scripture* or other for the maintenance of his *Heresie*, if his own *carnall sense* might be the *Intepreter* and *Iudge*: So our *Prelates*, though their pretended *Title* of *Iurisdiction* be in some cleare *Scriptures* so expressly condemned both by *Christ* and his *Apostles* (as hath been shewed) as were sufficient to confound them, and put them to perpetuall silence: yet they leave no Stone unturned, under which they might find but some *worme* for a *baite* to deceive the *Simple Fish*. And therfore where they find but the least shadow, or appearance or resemblance, which may present to their *fancy* and *imagination* some *aëry Image* of their *Hierarchie*, that they set up for all men to adore. Now let us see what *starting holes* they find out for themselves in the *holy Scripture*. First, they alledge those *Postscripts* in the end of *Pauls* Second *Epistle* to *Timothy*, and of that to *Titus*: where in the one, *Timothy* is said to be *first Bishop of Ephesus*: and in the other, *Titus first Bishop of the Church of the Cretians*. These (say they) were *Dioceſan Bishops*, ordained by the *Apostle*. And here (say they) we have *Scripture* for it. *Ergo* we *Bishops* have our Authority *Iure Divino*. To both which places, I answere: First, That those two *Postscripts* are no part of *Canonicall Scripture*, or of the *holy Text*. For (as the learned *Beza* hath well obserued) they were not found in the most ancient Greek Copies: nor yet in the vulgar *Latin Translation*, no not to this day. These were additions of some Monks, that were made some hundred yeares after the *Apostles*. So as in *Ieromes* time they were not extant, (as the *Translation* that goes in his Name can testifie, which hath no such *Postscripts*. Secondy, our former and ancienter English *Translations*, though they have those *Postscripts*, yet they are put in a small *character*, different from that of the *Text*, that all men may take notice they are no part of the *Text*. Although our All-*Innovating Prelates* of late, have in the newer *Impressions* inlarged their *Phylacteries*, in putting those *Postscripts* in the same full *character* with that of the *Text*, that the Simple might beleeve they are *Canonicall Scripture*. Thirdly, *Timothy*

and

and *Titus*, are no where in *Scripture* called *Bishops*. Fourthly, Suppose they were such *Bishops*, as the *Scriptures* approve of, as before is shewed: doth it therefore follow, that they were *Diocesan Bishops, Lording over the Presbyters*, as our *Lord Prelates* doe? Let them shew us that. But fiftly, it is cleare by *Scripture*, that *Timothy* and *Titus* were neither *Diocesan Bishops*; nor yet *Bishops* of a *particular Congregation*, such as the *Scripture* commends unto us. Not *Diocesan Bishops*: for first, as yet there was no *distribution of Diocese*; that came in afterward. And secondly, they were not tyed to any *Residence* either *Diocesan*, or *Parochiall*. And neither as yet was the *Church* divided into *Parishes*. Now the reason why *Timothy* and *Titus* were no such *Bishops*, is, because they were * *Euangelists*, whose Office was to attend upon the *Apostles*, and to be sent by them now to one *Church*, now to *another*, and that in remote Countries, and farre distant one from another, where they stayed no longer, then the *Apostles* thought expedient, having occasion to imploy them in other places; as we may read *Tit.* 1.5. and 3.12. *Phil.* 2.19.23. 2 *Cor.* 8.16. 18, 19. and 12.17, 18. *Col.* 4.7,8. 1 *Thess.* 3.2. 5. and in sundry other places. So as *Timothy* and *Titus*, and other *Euangelists*, their Office was to *water* those *Churches*, which the *Apostles* had *planted*, to *comfort, confirme, establish* the *hearts of Christians newly converted* to the *faith of Christ*. So as if *Timothy* and *Titus* had been *Bishops*, either *Diocesan*, or *Parochiall*, then the *Apostle* in sending them to this and that *Countrey*, to this and that *Church* in farre distant *Countries*, should have been an Author of *Non-residence*, a thing much controverted in the ‡ *Counsel of Trent*, and the best learned did maintaine, that *Residence* of *Bishops* was *de jure divino*. They were no *Bishops* therefore, but *Euangelists*. And thus the *Scripture* it selfe shews plainly, that those foresaid *Postscripts* are meere forgeries, and counterfeit stuffe; though our *Prelates* are glad of any shred to patch up their Pyde Motley Coat withall.

* 2 *Tim.* 4.5.

‡ *Hist. Concil.*

But they alledge againe for themselves, that *Titus was left in Creet to ordaine Bishops in every City*. Ergo, *Ordination of Ministers belongs properly and solely to Bishops*. For Answere: Is this a good *Argument*: *Titus Ordained Ministers in Creet*: Ergo *Ordination of Ministers pertaines to the Office of every Diocesan Bishop*? But they must bring better proofe, that *Titus* was a *Diocesan Bishop*: otherwise, I deny their *Argument*. Secondly, Suppose, that *Titus* did alone *ordaine*: yet this being a case of *necessity*, and in the *infancy* of the *Church*, is it therfore to be made a *Generall Rule*?

Thirdly,

Thirdly, if they were *Diocesan Bishops*, whom *Titus* ordained in every City in *Creta*, then *Titus* was an *Arch-bishop* at least, and no small one neither, for there being an hundred Cities in *Creet*, called therefore *e katómpolu*, the hundred-City-Ile. But for *Arch-bishops* our *Arch-prelate* confesseth they are not *Iure Divino*. Or els, for *Titus* to ordaine such *Bishops*, as the *Prelate* meaneth he could according to ancient *Canons of Councels*, have had 2 or 3 other *Bishops* joyned with him. But if they had been *Bishops*, whom he is sayd to Ordaine, the word should rather have been *teleiosai*, or so to *Consecrate*, then *kataστesai*, to *ordaine*: becaυse a *Diocesan Bishop* is not *ordained*, but *consecrated*, as they call it; so as such a *Bishop* is not an *Order*, or *Calling*, as before is shewed. But to shut up this: *Titus* was no *Bishop*, and therefore our *Prelates Argument* from *Titus* his Ordaining of *Ministers*, is too weake a *foundation*, to build their high Towring *Hierarchie* upon.

Againe, they alledge the power that *Timothy* and *Titus* had to Censure *delinquents*: *Ergo Prelates Courts* are *Iure Divino*. This *Argument* is like the former, and concluds nothing for them. Nor had *Timothy* and *Titus* their *Courts* and *Consistories*, their *Apparitors*, and *Pursuivants*, their *dumb Priests* to sit in *Court* to *Excommunicate*, and the like. Nor were their *Censures* like to those of our *Prelates*; as before we have shewed about *Excommunication*, either for the *matter*, or *manner*, or *end*.

But *Titus* had a Commission *tà leiponta epidiorthosai*, to *set in order the things that are wanting*. What then? *Ergo it is an Office of Prelates to set the Church in Order, by adding such Ceremonies or Canons, as are wanting*. As the *Prelate* saith in his said Booke, that he had * *taken all that paines for an Orderly Settlement in the Church*. But besides the reasons aforesaid, that *Titus* was no *Diocesan Bishop*, for our *Prelates* to make their *pattern* by: they must consider, that the full *latitude* of the sense of *epidiorthosai* (which our English turnes, *to set in Order*,) is, to set those things in Order, or in *integrum restituere*, to restore and reduce them to their former estate, wherein at the first they were ordered. Now *Titus* had received his *rule* from the *Apostle* for whatsoever he was to set in Order, which *rule* comprehended such things as were wanting. The *Apostle* left it not to *Titus* to doe what he would, but *ὡς ego soi dietaxámen*, as *I had appointed thee*. Thus nothing will frame well, the *Scripture* will not speak one good word for our *Prelates*.

* *Epist. Dedi. Pag.* 2c.

But they take their wings, and flie to the *Revelation*, where the

the *Bishops* are called *Angels*, as *Rev.* 1. 20. and 2. 1, &c. *The Angel of the Church of Ephesus* (say they) *was the Bishop*, to wit, the *Diocesan Bishop*. But first they must prove that *Ephesus* had a *Diocesan Bishop*, before they can conclude he was that *Angel*. For every *Angel* is not a *Diocesan Bishop*. For then All *Ministers* being called *Angels*, because *Gods Messengers*, should be *Diocesan Bishops*, which our *Prelates* cry out against: but if they be *false Ministers*, or *counterfeit Bishops*, though they be *Angels*, yet they are of those *Angels* of darkenesse, which *transforme themselves into Angels of light*, as the *Apostle* speakes, and which we mentioned before. But hath *Ephesus* now gotten a *Diocesan Bishop*? What's then become of all those *Bishops* of *Ephesus*, whom the *Apostle* called together, *Act.* 20. 17. 28? Of which we spake before. How come they now all to be moulded up into one *Angel*, one *Diocesan Bishop*? But our *Prelates* must bring us better proofe from *Scripture*, then so, for their *Diocesan Bishop*, unlesse they will have him some *Angel dropt from the Clowds*. And (saith the *Apostle*) *if an Angel from heaven preach otherwise, then what the Scripture teacheth, let him be accursed.* 2 *Cor.* 11. 13, 14. *Gal.* 1.

But they imagine this *Angel* is the *Diocesan Lord Bishop*, because he stands single, and alone, *To the Angel of the Church of Ephesus*, not *To the Angels, as many*. But doe they not know, that it is familiar with the *Scripture* to use the singular number for the plural? Doth not every one of the *ten Commandements* run thus, *Thou shalt not*, &c. when every Mothers Sonne is meant? And why not so here? Nay it is so here: for though he write as to one, v. 1. yet v. 7. he concludes the *Epistle* thus, *He that hath an eare, let him heare what the Spirit saith to the Churches*. And such is the *style* and manner of every one of those 7. *Epistles* to the *seven Churches*: so as under one is meant every one, yea all the *Churches*. Now will our *Prelates* hence conclude, that because an *Angel* here is named, and that which is *written particularly* to one, concerneth all the *Churches*: that therefore this *Angel* was the *Diocesan Bishop*? Surely then, he must be an *Arch-bishop*, as comprehending all the *Churches*. And so also must every one of the other *Angels* of the *Churches*; which would make a *confusion*. But if the *Prelates* were not selfe-blinded, they might discerne the reason, why *the Holy-Ghost* puts an *Angel* for many. For thus *it* holds *proportion* with the Vision shewed *to Iohn*, Chap. 1. 12. 20. This Vision of the *Seven Starres*, and *Seven Candlesticks*, and *Seven Angels*, and *Seven Churches*, is called a *Mystery*. And a *Mystery* is a *Secret*, which

which comprehends more, then is *expressed*. And so here, when one *Angel* is named, we are to understand all the *Angels* of that *Church*, to whom, in the name of one, the *Epistle is written*: nor onely to all the *Angels*, but to the *Churches*, under the name of one *Angel*. So as in one are comprehended many, for it is a *Mystery*: yet one is mentioned (Chap. 2. 1.) because (I say) it holds proportion with the vision. Againe, if by the *Angel* here, they would have to be understood a *Diocesan Bishop*, then they must prove, that this *Diocesan* hath a lawfull Calling, as *Sent of God*. Otherwise he is no *Angel*, that is, no *Messenger*, no *Angel sent of God*. Or if they say, This *Angel* was *sent of God*, let them prove him to be a *Diocesan Bishop*. And thus they are brought into a Circle, and cannot find the way out.

But they alledge againe, That *one* here notes *unity*, which cannot be without a *Diocesan Bishop*. And therefore a *Diocesan Bishop* was set up for that end, to be a *Head* of *unity*, for the conservation of *Order* and *Peace*, in *Schismatis remedium*, for a remedy of Schisme. Insomuch as our *Arch-prelate* (as is before noted) holds a necessity of one *Ordine Primus*, for the *unity and peace of his Catholicke Church*. Now for answere briefly (this being partly touched before) true it is, that *one* here is a mysticall note of *unity*, so as in the *Angel* of the *Church* of *Ephesus*, is comprehended the whole *Church of Ephesus*, both *Ministers* and *People*. But *one* here doth not signifie *one Diocesan Bishop*. Neither is *one Diocesan Bishop* in a *Diocese*, nor one *Metropolitan in a Province* or *Kingdome*, nor one *Ordine Primus* in the whole *Catholicke Church*, of necessity to preserve *unity* in the *Church*. 'Tis true indeed, that the *Prelates new Catholicke Church*, which is *Prelaticall*, may need such a *Head* as *one Ordine Primus*, to preserve it in *unity and peace*: this being also very usefull for the inlarging of the *Tower of Babel*, for which the *Prelate* hath so *laboured for Peace in the Church of England* under the *Headship* of his *Primacy*: so as had he none to oppose or contradict his wicked practises, for the setting up of *Popery*, but all did quietly submit and conforme to his *Canon*, his *Babylon* would goe up apace, and prosper: even as * when the *old world was all of one language*, *the Tower of Babel* went up a maine, till *God confounded* their *worke* in the *division of tongues*: but the *true Catholicke Church of Iesus Christ* hath one *Bishop of their Soules*, which is *Christ*, who is that *Ordine Primus*, that ‡ *unites the whole body*, every joynt, and every member, that is, not onely every particular *believer*, but every particular Christian Congregation

* *Gen.* 11.

‡ *Ephes.* 4. 15, 16.

gregation is knit to the whole, in and under that one *Head*. And so this *Body* groweth, and this building goeth up, notwithstanding all the mouths of *contradiction*, and of malicious *Sandballets*, that seek to hinder it. Whereas it is not so with the building of *Babel*. For one small *breath* of the *mouth of God* in his *word*, breathed by one poore *Minister*, is able to blast the *building*; and therefore the *builders* cry out against such Fellows, as *troublers of the State*, and *movers of Sedition*. And they cannot be in quiet, nor their *building* goe up, untill such make-bates be silenced, or made out of the way. And therefore they labour with the *Prince* (when themselves want power and Law) to d e with such as *Constantine* did with *Athanasius*. *Athanasius* was the onely man, that refused to hold Communion with a sort of *Arian Bishops*; which caused a great gappe in that *unity and peace in the Church*, which *Constantine* so much desired. Well, what's the remedy? He thereupon was easily moved to send *Athanasius away into banishment*, and then he thought all would be *quiet* and in *peace*. But by the way; *Truth must be looked unto in the first place*: otherwise what *peace*? For that a false *peace*, and the moeher of further discord, for the which *truth* is lost. And even our *Prelate* himselfe in his said Booke doth often harpe upon these two strings together, *Truth* and *Peace*: a good harmony, were they rightly *meant*, and that his *Truth* were not made of a *Wolfes gut*, which will never agree with a string made of a *Sheeps gut*, as he pretends his *Peace* to be. But this by the way. And whereas they alledge the *Prelacie* to be a *remedy of Schisme* (*Heare ô heavens, and hearken ô earth*) is not the *Prelacy* the *grand Schismaticke*? I mean, not onely in being the most busie and usuall make-bate in all *Civil States*, dividing *Prince* and *People*, but in setting up a new and *false Catholicke Church*, altogether seperate from, and holding no *communion* with, yea excluding all *Reformed Churches* not *Prelaticall*, as no members of the *Catholicke* (as indeed they be not of the *false Catholicke*) all *Prelacie* drawing to one *Head* of the *Papacy*, and that by a *necessity of one Ordine Primus*; as before is noted.

Socrat. Hist. Eccl. lib. 1. c. 35.

But to draw to a *Conclusion*. The last *Allegation* which I note they make, is, that S. *Marke* was *Bishop of Alexandria*. Ergo *Episcopall Iurisdiction*, is an *Apostolicall Tradition*, and so *jure divino*. And for this they alledge the *Testimony of Ierome* where he saith, *At Alexandria from Marke the Evangelist, the Presbyters alwayes chusing one from among them, and placing him in a more eminent degree, called him Bishop.* Whereupon the *Prelate* thus inferres. *So even according to S. Jerome, Bishops had a very ancient and honourable*

Confer pa. 176.

le Diſcent in the Church from S^t. Marke the Euangeliſt; and this (ſaith *Ierome*) *was a Tradition Apoſtolicke.* So the *Prelate.* But firſt for *Ierome*, we noted his words before of ſuch *Bishops*, ſaying, *They were ſet up by humane preſumption, and not by divine Inſtitution, and conſequently not by Apoſtolike Tradition.* For *Apoſtolicke Tradition* is farre from *humane preſumption*; So as it is *humane preſumption* to make that *Apoſtolicke Tradition.* And for S. *Marke*, * *Eccleſiaſticall Story* tells us, that *Marke* was the firſt, that preached the *Goſpell* (which alſo he writ) *at Alexandria.* But the *Story* ſaith not, *that Marke was Bishop of Alexandria.* And the *Prelate* muſt marke, that he was an *Euangeliſt* (as alſo *Ierome* ſaith) for he wrote the *Goſpel.* And the Hiſtory ſaith, *he was* ‡ *a follower of Peter the Apoſtle.* Which if true, it makes it more probable, that it was that *Babylon* in *Egypt*, whence *Peter* wrote his *Epiſtle*, where he ſaith, *The Church that is at Babylon ſaluteth you, and ſo doth Marcus my Son: then that Peter was then at Rome*, which the *Papiſts* (to make *Peter* to have been at *Rome*) are content ſhould be that *Babylon*, from whence he writ. And if they will needs have it ſo, let them have it, with the *whore of Babylon* to boot. But this by the way. But be it, that *Marke* was at *Alexandria*, he was there onely as an *Euangeliſt*, and to doe the *Office of an Euangeliſt*, of which we have ſpoken before: *Bishop* he was not, as the *Prelates* would have him; for that we have already proved to be in their ſenſe condemned both by *Chriſt*, and by his *Apoſtles*, and therfore is neither an *Inſtitution of Chriſt*, *nor a Tradition Apoſtolicke.* And therefore what ever the *Presbyters* at *Alexandria* began to practiſe after *Marke the Euangeliſt*, in *chuſing and exalting one over them, whom they called a Bishop*, whence our *Prelates* derive their *Ancient and Honourable deſcent*: ſure we are, they can never prove, that ever either any *Apoſtle* delivered this to *Marke*, or *Marke from the Apoſtles* to the *Presbyters*, to make it a *Tradition Apoſtolicke.* Yea this is a ſure and infallible *Rule in Divinity, That whatever the Apoſtles expreſly ſet down in their Sacred writing, they never delivered the contrary by word of mouth.* As the *Apoſtle* writes to the *Corinthians*, ſaying, ‡ *As God is true, our word towards you, was not yea and nay.* Now (as we have ſufficiently proved before) the *Apoſtles* (as *Chriſt* their Maſters forbad them) forbid *Prelacy* to others, they exerciſed it not themſelves, they diſclaimed *dominion over the faith of Chriſtians*, they brand it for *Antichriſtian*: therfore *Prelaticall Iuriſdiction is no Apoſtolick Tradition*: and ſo no wey of *divine Inſtitution.* And thus the *Truth* and *Title* agreeing together, I end, as I began, *Lord Bishops, are none of the* LORDS *Bishops.*

* *Euſeb. Hiſt. Eccl. lib. 2. c. 15.*

§ *Ibid. c. 14.*

FINIS.

GOOD

COVNCEL

FOR THE

PRESENT STATE

OF

ENGLAND.

I Call that *Counsel* onely *good*, which *God* himselfe giveth in his Word: and such is this *Counsel*, which is here given, as being taken from the *mouth of God* speaking in his Word. 'Tis a dangerous thing, and *impious* too, for Men to *neglect Gods Councel*, and follow their own. This is a signe of a People given up of *God*: As the *Lord* saith, * *My people would not hearken to my voyce, and Israel would none of me: So I gave them up unto their own hearts lust, and they walked in their own Counsels.* And what's the issue of such *Counsels*? *David* tells us, and that with an *imprecasion*, ‡ *Destroy thou them, ô God, let them fall by their own Councels.* And this is meant of such *Councels* especially, as are taken not onely *without the Lord*, but *against the Lord*. Of which *David* also saith, † *Why doe the Heathen rage, and the people imagine a vaine thing? The Kings of the earth set themselves, and the Rulers take Councel together against the Lord, and against his Christ*: Saying, *Let us breake their bonds asunder, and cast away their cords from us.* And what followeth? *He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speake unto them in his wrath, and vex them in his sore displeasure.*

* Psal. 81. 11, 12.

‡ Psal. 5. 10.

† Psal. 2. 1, 2, 3, 4.

For God hath set his King, even the Lord Iesus Christ, upon his holy hill of Sion. This *King* hath all power in heaven and in earth given into his hand. And he hath, as a golden Scepter sweetly to governe and protect his own *people*, so an Iron Rod to break in pieces his *enemies*, wherupon the Kingly Prophet concludes thus, *Be wise now therefore ô ye Kings, be instructed ye Iudges of the Earth: Serve the Lord in feare and trembling: Kisse the Son, least he be angry, and ye perish from the way, when his wrath is kindled but a little.* And what doth more kindle *Gods wrath* against a *State*, or *Nation*, then to Slight and Scorn his *Councels*, and with those Giants of old to *consult*, and *confederate*, and even make Warre against the *Lord* and his *Christ*?

And now, ô *England*, thou art making a great *preparation* for Warre. But of whom hast thou taken *Councel*? Of the *Lord*? From his *mouth*? Hast thou *consulted* his *Oracle*, his *Word*? If not, what ever other *Councel* thou takest, or followest, it is but such, whereof *David* thus speakes, * *The Lord bringeth the Councel of the Heathen to nought, he maketh the devises of the people of none effect, and casteth out the Counsels of Princes. The Councel of the Lord standeth for ever, the thoughts of his heart to all generations.* And ‡ *There is no King saved by the multitude of an Host, a mighty man is not delivered by much strength. An Horse is a vaine thing for safety, neither shall he deliver any by his great strength. Solomon* saith, *By wise Councel thou shalt make thy Warre.* And no *Councel* can be *wise*, which is not taken of *God*, and much lesse, what is taken of *enemies* against *God*.

* Psal. 33. 10, 11.

‡ v. 16, 17.

Of whom then dost thou take *Councel* for thy Warre? Heare, ô *England*, examine thy selfe. I know the *Councel of thy heart* (as *Solomon* saith *is as* ‡ *deep waters*, into the bottome whereof a vulgar eye cannot elsily pierce. But yet a man of *understanding* will draw it out. But if thou wilt not discover who is thy *Counsellour*, certainly thy intended *actions* will bewray and publish to the world.

‡ Pro. 20. 5.

And therefore in the Second place, consider the Cause of thy Warre, that it be *just*. I do not meane made seemingly *just* by *false colours*, and *pretences*, but that it be *really* and *truly just* before *God* an Men, Otherwise, thou hast two grand Causes of *feare*, that the issue shall not be prosperous; to wit, not taking *Councel* first of *God* for thy Warre: secondly, not undertaking it upon a *just Cause* or *quarrell*.

But (to come a little nearer home to the point) is the *Cause* such, as it will beare any *Consultation*, or *Communion* with *God*.

So

So as thou mayst with a good *heart* and *Conscience* seek unto *God*, to maintaine thy Cause? And for what ever Cause thou undertakest thy Warre, or against whom, surely the Cause being publicke, and so concerning the whole Land, such a seeking of *God* is required, as is solemne, publicke, and universall. And we are sure, that as yet, ô *England*, thou hast not sought *God*, for the good Speed of this thy great and warlike *preparation*. And then, what good issue canst thou expect for?

But thou wilt say, how shall I seeke *Counsel* and helpe of *God*? For this, I will propound but one example. The whole Tribe of *Benjamin* stood up in maintenance of a most wicked and prodigious fact, as that towards the *Levites* Wife. He sent her being dead in 12 pieces to all the Tribes of *Israel*: who abhorring such a Fact, first sent to their Brethren the *Benjamites* to punish the Malefactors. They refused. Whereupon all the Tribes assembled. And first they aske *Counsel* of the *Lord* which of the Tribes, shall goe up first against *Benjamin*. He Answers, *Iudah*. And though the Cause was *just*, and *God counselled* them, yet they were expulsed with the losse of 22 thousand men. They *consult God* the Second time; and that with *weeping* before the *Lord* untill even: the *Lord* answers them, *Goe up*; yet this time also they were *beaten*, and lost 18 thousand men. Strange! Well they inquire of the *Lord* the third time, but in a better manner then before: for all the People of *Israel* assemble to the House of *God*, *weeping* and *fasting* the whole day untill *even*, and offered *burnt offerings*, and *peace offerings before the Lord*; and then asking the *Lord*, *shall I yet againe goe to battaile against Benjamin, or shall I cease*. The *Lord* answers them the third time, *Goe up, for to morrow I will deliver them into thy hand*. Whence it is to be noted, that till this Third time, that they make their *peace* with *God* by *burnt-offerings*, and *peace-offerings*, *God* doth not give them an answere of *peace*, and *prosperous successe*. Hence then, ô *England*; take thy *patterne* of *seeking God*, and asking *Counsel* of Him. First, doe not first resolve with thy selfe to *fight*, and then goe aske of *God*, not, whether thou shalt *fight*, or no, but onely, *who shall goe up first*. For then thou mayst speed, as they did. Secondly, thinke it not sufficient to powre forth *teares* of *worldly sorrow* for thy *discomfiture*, and thereupon resolve to renew the *battaile*, for which also, though they had an Answere of *God* for it, yet it was without any Promise of good Successe. But Thirdly, a Generall Fast must be Proclaimed over the Land, and a Solemne Day must be *kept* in

offering

offering up the *burnt offerings* of an *humble* and *contrite heart*, and *peace offerings* of *reconciliation* with *God* through *faith* in *Christ*, joyned with a *thorow Reformation* of thy *notorious Sins* and *transgressions*, wherewith the whole Land is *burthened* and *defiled*. Then, then (I say) and not before (alwayes provided the Cause of Warre be known to be *just*, as that of the *Israelites* was against the *Benjamites* their Brethren) mayst thou with a good *Conscience* and sure *confidence in God* make thy Warre.

But what Sins are those, which thou must *reforme*? In brief, thou must (ô *England*) call in those *wicked* and *ungodly Bookes, Orders, Edicts, Declarations*, whereby the *Doctrines of Grace* have been *suppressed*, the *Sanctification of the Sabbath* cryed down, *Ministers persecuted*, and put out of their *places*, much *innocent blood* hath been shed, especially of those 3 *banished Close Prisoners*; and to Summe up all in one head-Sinne, to cast out those, who are the maine *Instruments* and *movers* of all these and other *outrages* in the Land, to wit, the *Prelates*, who (as the limbs of *Antichrist*, and so *Christs adversaries*) doe of late especially challenge their Lordly Jurisdiction from *Christ* alone, * which notwithstanding he hath expresly forbidden as *heathenish*, and *tyrannicall*: and which his ‡ Apostles branded for *Antichristian*, and the *Mystery of Iniquity*. So as till these usurpers of *Christs* Throne, be cast out, with all their Baggage and Trumpery of their *Cermonies* and *will-worship*, be sure, ô *England*, thou canst not look to prosper in any thy *undertakings*, be they never so *just*: for in maintaining thy *Prelates*, thou maintaineſt open Warre against *Christ*, and his Kingdome, and (hadst thou eyes to see it) against thine own Kingdome too, and the *peace* and *prosperity* thereof.

* *Mat.* 20. 25. *Mark.* 10. 42. *Luk.* 22. 25.
‡ 2 *Thess.* 2. 4. 7. &
3 *Ioh.* 9, 10.

But it wilbe alledged, that thy Reverend *Prelats* hate a Publick Fast, as being *Puritanicall*, and consequently any such *Reformation*, as aforesaid, as being all *Puritanicall*: that their Order is most *Christian*, and consonant to *Civil Government*, and most agreeable with the *Monarchy*; and the like. And therefore, that thou art bound to defend them, yea though it be by making open Warre against all those, that doe withstand their *Hierarchy*. If this be thy *resolution*, ô *England*, then know this for a *certainty* that thou canst not long stand: seeing thy so *maintaining of that Antichristian Tyranny is to wage open Warre against Iesus Christ, the onely King of his Church*. And therfore if this be the *cause* and *end* of thy *warlike preparations*, be sure thou shalt not *prosper* in thy *way*: how art thou so blind, as not to see, how thy *prosperity* must of

necessity

necessity be thy *ruine*. For as *Christ* saith, * *A Kingdome divided against it selfe cannot stand*. And so if the Iland which consists of two Kingdomes under one King be divided against it selfe, and the one Kingdome destroy the other, is it not as with the *body* when the *right hand* cuts off the *left*? And shalt not thou, ô *England*, be hereby exposed to thy *false friends*, and *deadly enemies without*, who could not wish a *better opportunity* for the effecting of their long wished desire, then to see this goodly Iland to imbrue her hands in her own *bowels* and *blood*? And therefore, if thou hast any such designe ô *England*, who could, who would *counsel* and *instigate* thee unto it, but the Spirit of *Iezebel* of *Rome*, possessing thy *Prelates*, who as those ‡ *false Prophets*, *bid thee to goe up against Ramoth Gilead, and prosper*.

* *Mat.* 12. 25.

‡ 1 *King.* 22.

But it wilbe *pretended*, they are Rebells whom thou wilt Warre against. Wherein Rebells? For casting out *Christs enemies*, those *Antichristian usurpers* the *Prelates*? Indeed thus thou didst deale with those 3 above said, as *Seditious Persons*, because they convinced the *Prelates* of their *usurped title of Iurisdiction from Christ*, wherein they did not in the *least point transgresse*, or yet so much as *trench* upon any of thy Laws, but defended them against the *Prelates*. And if in so doing any shalbe accounted of thee to be Rebells, certainly they which doe it not, are neither good Christians, nor good Subjects. But if indeed thou wilt Warre against any such, as Rebells, let the Case first be tryed in a faire and Judiciall way, a better then which cannot be, then the present *Parliament*. And because the *Prelates* are *Parties*, let them be excluded out of the Court, till the matter be decided. For no Reason, that *Parties* should sit as Judges, as the *Prelates* did in the Censuring of those former *three*, though they excepted against them in open Court. And if indeed by such a faire *tryall* any shalbe found judicially to be Rebells against their King, then make Warre against them, and spare not, and I could wish to be the foremost in the *fight*. But if they onely stand to defend their *ancient Rights* and *Liberties* and those good *Laws of the Land*, which as the *Ligatures* doe *bind*, *unite*, and *fasten* the Head and Body, the King and his Subjects together: and which both Prince and People are bound by *mutuall Covenant*, and *Sacred Oath* to maintaine, let the *Parliament determine*, whether that be Rebellion, or no.

Which, till it be determined, let me crave thy *patience*, ô *England*, in a few words; and hearken to the *Counsel*, that I shall give thee in *Gods* own Name and words. And because the pre-

sent

sent *Parliament* is the Representative Body of the whole State of the Land, let me first addresse my Speech to it, now Assembled in both the Houses. Now where *Gods word* saith, * *By wise Counsel thou shalt make thy Warre:* he immediately addeth, *And in a multitude of Counsellers there is Safety.* And you, most Noble *Senate*, are a *multitude of Counsellers*, whose *wisdome* and *Counsel* is requisite at this time for the making of Warre, or not, and much more, for the making of Warre against your Brethren, and in the very bowells of the Land. Which Warre if it be for the *Prelates Hierarchy*, let me say, as he did, ‡ *If Baal be a God, let him plead for himselfe.* For otherwise, the making of such a Warre cannot be for *safety:* and therfore I hope a *multitude* of such *Counsellers* will never give their *consent*, much lesse their *Counsel* for such a Warre. Yea because as the wise Heathen Statesman and Orator said, *Iniquissima pax justissimo Bello anteponenda est:* even an unequall Peace is to be preferred before a just Warre: how much more is a most *just* and *Christian Peace* to be preferred before a most *unjust* and *Antichristian* Warre; Such as is undertaken for the maintenance of the *Hierarhy*, which is meerly *Antichristian.* And miserable are those Warriers, that fight for the Beasts Kingdome, and for the Dragon against the Lambe, *Iesus Christ.* And therefore to prevent this, hearken to *Christs* words, *Blessed are the Peace-makers: for they shalbe called the Children of God.* And if any be charged of Rebellion, if it be found so by you, let the Civil Sword of Justice be drawn, and not the bloody Sword of Warre, by which the *innocent* may as soone suffer, as the *nocent.* And for the better making of way for Peace: let the *make-bates* be removed, those *Ackans* of *Israel*, the *troublers* and *incendiaries* of all Estates both *Civil* and *Christian.* And who are those but the *Prelates?* *Solomon* saith, ‡ *Take away the wicked from before the King, and his throne shalbe established in righteousnesse.* This he compares there (v.4.) to the *dresse* purged away from the *silver*; which is not done, but by the *fire.* So this Seperation of these *wicked* from the *King* cannot be, but by a *strong* and a *holy Zeale.* And till this Seperation be the *Kings throne* cannot be *established in righteousnesse.* And as (*Pro* 26.20.) *where no wood is, there the fire goeth out: So where there is no Tale-bearer, the strife ceaseth* And surely, if these Sycophants and Eare-wiggs were removed, we should neither heare of Warre between Prince and People, nor feare any Invasion of Forraign Power.

* *Pro.24.6.*

‡ *Iudg.6.31.*

But the *Prelates* (will some say) are by the Laws of the Land *authorised.*

authorised, and so *incorporated* into the Body of the *State*: So as 'tis no easie matter to make this Separation. 'Tis true indeed, that an old *inbred malignant humour*, or *incorporated Wenne* (as *Iunius* calls the *Popedome*, and *Hierarchie*) is not easily removed from the Body. But to your *comfort* (most Noble Physitians) the Wenne hath of its own accord started out of his place; So as it is but closing it up, that it returne not. For of late the *Prelates* have by their very claim of holding their *Iurisdiction* from *Christ*, fallen off from, and disclaimed their dependance upon either Kings *Prerogative*, or Law. And how severely have they in their Courts of late Censured those, that have withstood this their usurped Title, as Dr. *Bastwicke*, Mr. *Burton*, Mr. *Pryn*. Yea and but the other day, and within the very smell of the approaching *Parliament*, was not a Learned Reader in the Law in the Temple, now a member of the *Parliament*, inhibited and suspended from his Reading, because he undertook to prove, that *Prelaticall Iurisdiction* was not *Iure Divino*, by Divine Authority? So as now they having withdrawn themselves, and flown off from under the protection of *Royall Prerogative*, and *Law*, and having no one Evidence in *Scripture* for this their Title, which they are able to produce: they lye naked and exposed to this present *Parliament*, quite to cashheere and abandon them, and send them with all their Pompe, Pride, Tyranny, and Antichristian Titles to *Rome*, from whence, with the great *Antichrist*, they had their first Rise and Originall. Therfore in *Gods* Name cast them out, as *notorious Innovators*, and enemies of all Laws of *God* and Man; for as that * *o anomos*, that Lawlesse one, they wilbe tyed to none, but tramble upon all. How have they trampled on the *sanctification* of the *Sabbath*, and the *morality* of the *4th Commandement*, polluting it with their foule Pawes? How have they dared the Courts of Civil Justice, that no Prohibitions can be obtained for the most *innocent* Causes, to fetch them off the hooks of their High Commission? How have they trampled upon *Gods word*, and all the Doctrines of Grace, utterly prohibiting them to be preached, without which Doctrines there can be no true Preaching? How doe they trample upon all godly Ministers and People, hunting them out of every hole, with their Beagles, So as what a kind of *Convocation* is now in beeing, and what *Canons* they will make, if they be suffered judge you, especially when they have such a Lawlesse Pope over them, as now they have. Out with them therfore, out of hand.

* 2 *Thess.* 2.

But some will say, they are grown *potent* in Court, and they have a strong Faction and Party, so as they are become a *Noli me tangere*: and no sooner shall the *Parliament* begin to meddle with them, but they will procure a hand to knock them off and breake up all.

Is it so? Will they do thus? It is not unlikely, because they have been such expert practisioners in such kind of feates. For all the world shalbe set in a flame and combustion, rather then one Sparke shall cindge their Coat. And if so, what then? Surely then, woe to thee, ô *England*, never look for *Parliament* more, but prepare thy necke for the *Prelates* Iron Yoake. Woe to thee, ô *Scotland*, in case thy *Prelates* return by a forcible *reentry*, which shalbe my earnest Prayer, they may never doe. Nay I hope, for all their *power* and *pride*, their Kigdom is near at an end in this Iland. For *Christ* hath stirred up all the good Peoples hearts against them, and their Tyranny. And now, most Noble Senate, *Christ* requires, your helping hand, and unanimous *votes* to cast them out. Which to effect, first let a league be renewed between *Christ* and this Kingdome, by *humiliation*, by *Reformation*, by *purgation* of the Land from all Romish Altars, Images, and other Superstitions in Churches, and from all manner of humane Inventions and Ceremonies whatsoever to bind the Conscience of any man in the service and *worship* of our *God*. Then Secondly (the *Prelates* being cashеered) stand close to the King, and let him know and feele the boundlesse *affections* of his People, in their free and liberall Contributions, for the necessary maintenance of the State of the Kingdome. For nothing can Seperate Prince and Peoples affections, but *Prelates*.

But for conclusion abruptly, if their malice and power prevaile so farre, as to cause an untimely and unhappy beeaking up of this *Parliament*, as formerly they have done, which hath been and is the onely cause of all the Calamities of the Land, which now is drawing on to utter *ruine* and *confusion*, if not at this time through *Gods mercy*, by the meanes of this present *Parliament* prevented: now or never take heart and courage unanimously to doe your utmost for the preserving both of your King and Countrey. And therfore before you be dissolved, if you cannot attaine to the establishing of so many Acts, yet at least let these particular *Protests* be left recorded for perpetuall memory, and a Testimony to all the world, to Angels and Men, of your *zeale* for *God*, of your *loyalty* to your King, and of your *love* to your Countrey.

First,

First, *Protest against the* Hierarchy, *as an Antichristian Tyranny over the Soules, Bodies, and Estates of all the Kings Subjects, and therefore ought to be rooted out, and not suffered in any Christian Church, or Common Weale.*

Secondly, and consequently, *Protest against all* Altars, Images, *and such like Popish Idolatrous Reliques, utterly unlawfull to be erected in any true Christian Church.*

Thirdly, *Protest against all humane Rites and Ceremonies whatsoever imposed upon mens Consciences in the worship of God, as being all of them Antichristian, bringing into bondage mens Soules, which* Christ *hath redeemed with his precious blood, who is the onely* Lord *of the Conscience, and the onely Law-giver to his Church for all matters of Faith, and of the worship of* God.

Fourthly, *Protest against all such generall Taxes layd upon the Subjects, as whereby both their ancient Liberties, and the fundamentall Laws of the Kingdome are overthrowne, and so vindicate the Honour both of the King, and of this noble Kingdome, that it may not be recorded to Posterity for a State of Tyranny and Slavery.*

Fiftly, and consequently, *Protest against all those wicked Iudges, which have in such wise declared their opinions for intollerable Taxes expresly contrary to the Laws and Liberties of the Kingdome, as thereby they have given occasion for the betraying of all, and the bringing of the whole Land under perpetuall Slavery.*

Sixtly, *Protest against that Prelaticall Declaration set forth in the* Kings *Name before the* 39 *Articles, wherein those Articles of the Doctrines of Grace, are made voyd, and so all preaching of them suppressed.*

Seventhly, *Protest against that Booke for Sports on the* Lords *dayes, as whereby both the fourth Commandement, and the fifth are most desperately overthrown: as also against all those Bookes that have been set forth for the maintaining of such profanation, as whereby* God *is greatly dishonoured, and his wrath provoked even to the Spewing out of such a Nation out of his mouth.*

Eightly, *Protest against all that Prelaticall Tyranny in oppressing the preaching of* Gods *Word on the* Lords *dayes in the after-noone, and other dayes in the week, and their Antichristian persecuting and putting out of all godly and painfull Ministers, such as will not conform to their lawlesse Ordinances.*

Ninthly, *Protest against that most terrible and odious shedding of the innocent blood of those 3 forementioned, now perpetuall Exiles and Close Prisoners, even their very Wives most lawlesly detained from them, with all their other severe punishments, one of them being a Mi-*

nister, who in discharge of his duty first preached in his own Church, and then published his Sermons in Print against the Prelates *notorious practises and Popish Innovations, for which he underwent punishments so great, so many, as no Age no Christian State can parallell; so as their blood doth incessantly cry against this whole Land, as guilty thereof (though shed onely by the* Prelates *instigation as aforesaid) untill it be purged.*

Tenthly, *Protest against that accursed Booke,* Relation of a Conference, *&c. published in Print, and Dedicated to the* King, *by the now* Prelate *of* Canterbury, *wherein he belyes, and so* blaspheames God, Christ, *the* Holy Ghost, *the holy* Scriptures, *the Church of* England, *in saying it is one and the Same with that of* Rome, *of* the same Faith and Religion with that Whore of Babylon, *and many such like impious assertions, the whole Booke professedly tending to reconcile* England *and* Rome, *and so to bring the whole Land backe againe to Popery.*

Eleventhly, *If this great and Warlike preparation be by the* Prelates *Diabolicall Instigation (as by no other it can be, except by the Pope and his Iesuiter, and his Nuncio's Negotiation have also a hand in it) to goe against the* Scots, *and if the cause shalbe found to be no other, but that they have abandoned, and Remaunded to* Rome *all their* Prelates, *as the grand Enemies of* Christ, *and his* Kingdome, *and of the peaceable and prosperous estate of the Realme, and consequently of the* Kings *Crown and Dignity; and that they stand for the maintenance of their just Laws and Liberties, the continuance whereof is the* Kings *honour, and the establishment of his throne: If (I say) no other cause can justly be alledged, and yet they shalbe invaded, as Rebells: Protest against all ayd and assistance of such an Invasion, as being against the Law of* God, *of Nature, and of Nations, and as being a Warre directly against* Jesus Christ, *in the maintenance of* Antichrist, *and his Antichristian Hierarchy; and so such, as must needs recoyle, and that in divine fury upon* England *it selfe, which having burned her neighbours house, exposeth her owne to the flames. Yea for* England *to Invade* Scotland *for no other cause in truth, then before mentioned, namely, for their maintaining of the true Faith and Religion of Christ, and their just Lawes and Liberties, which all true Christians, and Civil States ought to lay down their very lives for; (as the light of Nature taught the very Heathen,* Pugnare pro Aris ac focis; *and that Grecian could say,* Aciresomai teleutan mallon, 'é a'neleutheros sun: *I choose rather to dye, a Free-man, then to live a Slave. And the Monarchicall estate, governed by good Laws, was ever preferred, and opposed to Tyranny) were to renounce and give up her own*

ancient

ancient Liberties, and to betray, and persecute, and destroy the true Faith and Religion of Christ, *and so set up and professe the Infidelity and Idolatry of* Antichrist, *and so with him and his cursed Crue, to goe into* perdition. *The Primitive Christians under* Julian *the Apostata, served him in the Warres against his Enemies: but when he Commanded them to goe against Christians, who refused to worship, or offer Incense to his Idols, they cast down their Weapons, acknowledging the Emperour of heaven. And when* Saul * *commanded his Servants to fall upon the* Lords *Priests, none of them would doe it. And I read of a Secretary to an Empresse, who being commanded by her to draw an Edict againg the Christians, he still found delayes; but at length she growing instant upon him for it, so as he could no longer delay it, he tooke off his Military girdle (the Ensigne of his service) and cast it at her feet, and so discharged himselfe from her Court.* * 1 Sam. 22.

Thus, if you make, and leave these *Christian, zealous,* and *just Protestations* among the Recods of *Parliament*, in case it shalbe by the *malice* and *inchantments* of the *Prelates* unhappily dissolved, before you can produce them into a full Act, and establish them for a Law: though otherwise ye cannot effect a reall *Reformation* of all the mischiefes and maladies, which the *Prelates* in speciall have filled the Land withall: yet forasmuch as you have thus publickly, both for your own persons, and as the Body representative of the whole State of the Land, solemnly protested against all these things: there is no question to be made, but that *God* in his *mercy* and *favour* will accept of your *will* for the *deed* it selfe, and will still preserve both you and your posterity, and the whole Land from *destruction*, and will find out some other way for the rooting out of the *Hierarchy*; according to those Prophesies in the *Revelation*, the fullfilling of which cannot be farre off.

Now the *Lord Iesus Christ* guide and govern the Kings heart to the *love of God*, and of his *truth*, and let him clearely see how miserably he hath been abused by those notorious *hypocrites*, his flattering and Sycophantising *Prelates*, and so take off and divide his Noble *heart* from them, that being *reconciled to God* in *reforming* the manifold and horrible abuses, which the *Prelates*, to the dishonour of *God*, and of the King, have been the Authors and Instruments of, and being united to his loving and loyall People, as the Head to the Body, in this Body representative, the *Parliament*: he may long raigne over this Land, and all his other Kingdomes in much *peace* and *prosperity*. And the same *Lord Iesus Christ* so *unite* the *hearts* of this *Parliament* unto *God*, and to

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the King, and among themselves, and so guide them by the wisdome of his Spirit and Grace, that they may *sit*, and *consult*, and *conclude* such *righteous* Acts and Decrees, as may be for the *honour of God*, and of the King, for the *advancement of Christs Kingdome*, and the establishment of the Kings Throne upon the Pillars of good Government with *justice* and *mercy*, in *punishing* the *wicked*, and *relieving* the *afflicted* and *oppressed Innocents*, as *David* in that Psalme penned for his Sonne *Salomon*, a type of *Christ*, prayed, saying, * *Give the King thy judgements, ô God, and thy righteousnesse unto the Kings Son. He shall judge thy people with righteousnesse, and thy poore with judgement. He shall judge the poore of the people, he shall have the children of the needy, and shall breake in pieces the oppressors.* Even as the Heathen also said of the duty of Kings, which was, *Parcere subjectis, et debellare superbos:* To spare his Subjects, and the proud beat down. And as they said of *Iulius Cæsar, Cæsar dando, sublevando, ignoscendo, gloriam adeptus est: Cæsar* by giving, relieving, and pardoning, got himselfe a glorious Name. And lastly, the same *Lord Iesus Christ*, power his Spirit of Grace and Supplication upon all the people of the Land, that being sensible both of their own Sins, and of the Nationall Sins of the Land, as also of the heavy yoake of *Antichrist*, and the burthens of *Egypt*, wherewith those Taskemasters, the *Prelates*, have pressed them down, and broken their backs, and made their lives bitter unto them, they may truly *repent* and reforme their *lives*, and cry alowd to the *Lord*, as his People in *Egypt* did against their Taskmasters, and pray incessantly for the good successe of this *Parliament*, that it may be as a *Moses* sent of *God* in the ‡ doubling of their Bricks, to deliver them, from the Spirituall Egyptian bondage of the *Prelates*: and dayly to pray for the King their Soveraigne; and for his happy and truly Religious Raigne over them, that they may lead a quiet and peaceable *life* in all *godlinesse* and *honestly*. *Amen* *Even so come Lord Iesus* and helpe thy poore *England*, and thy poore People therein. *Amen.*

* *Psal. 72.*

‡ *Cum duplicantur Lateres, tunc venit Moses.* *Tim. 2. 2.*

FINIS.

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